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BOSTON RECORDER

And Keligious Telegraph.

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS AND EDITORS,...CONGRESS-STREET, BOSTON, MASS.

FRIDAY, MARCH 14, 1828.

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EDITORIAL.

CHURCH MEMBERS.

NO. 11....VOL. XIII.

Having treated at length of the qualification duties and prerogatives of Deacons, it may be proper to make a few remarks concerning the Members in general, the Brethren who do not hold any permanent office in the church. We have given employment and authority to Deacons, beyond what has been the common opinion and practice, hoping to contribute to the elevation of that office, and render it more efficient for the edification of the church, and for the accomplishment of the high purposes for which the church is embodied in the world. Possibly, our view of the subject may appear to encroach upon the rights and privileges of private brethren. It may seem to some minds, that we have too far extended the limits of official service and privilege, and unreasonably narrowed the rights and duties of the brethren at large. Such, however, has not been our intention; and we should exceedingly regret producing such an impression .-We wish indeed to see every elder in the church active and useful as an officer called to a special service. But we equally and more ardeatly desire, that all the brethren should make large advances in spirituality of feeling, fervency of spirit, and efficient action. We believe it is not impossible to draw a line, both in theory and practice, so that all may know their appropriate spheres, and none encroach upon another, and all be mutual helpers in every work of faith and labor of love.

It is plain without argument, that on Congregational principles all the members have equal rights as voters. However important the subject, however peculiarly a decision may bear upon any members, none can add to the weight of his own vote, or diminish that of his brother. A deacon or a pastor is, in these respects, on a level with the youngest or poorest member. This is the republican principle recognized in most of our civil transactions; and we believe it is the principle of christian liberty, which our common Lord has established in his church. If any deviation from this principle is ever allowed, it must have been provided for in the particular frame and constitution of a church, and must have reference to pecuniary rights. In matters of faith, and conscience, and discipline, if not in every respect that can be named, the spirit of our Congregational system admits of no patrician rights, and

knows of nothing like plebeian vassallage. All have an equal right in debate, or the free communication of sentiment, on every question and subject that comes before the church. The pastor is by office a teacher. But his church, or any of his hearers, are not to receive even the instructions of the pulpit implicitly; but are to search the scriptures daily whether these things are so. He has a right to offer his views upon all topics which come into discussion in the meetings of his church. Indeed it appertains to him officially to illustrate such topics, because of his superior knowledge. But this does not amount to a power of dictation, or the remotest approach to that odious feature of Romanism. His opinions and arguments may be freely examined; and every other member has an equal right to produce his own opinion. If the pastor is not above the brethren in this respect, so neith-

of aristocracy, if a bench of deacons had the right of selecting and arranging business for the whole body; and if either by written rule or a rule established by practice, nothing should be agitated without passing through their hands and that either pastor or deacons should have this was made.—The world was made by him.—

There is one Lord, Jesus Christ, by whom are all all or any of these officers have superior qualifications for devising and planning, let them exercise their gifts, and do more than others. If any private brethren excel in this regard, let them not take the back ground, and let them not be thrust into it. And if the weakest brother in the church is favored with a bright thought which had escaped all the wiser heads-no uncommon thing, -let him not suffer it to die in his own mind, or hesitate to propose it openly. The talents of all are given for the common good; and nothing of real value should be lost, by occasion of unreas-

pnable restraint. All the brethren should take their appropriate parts in social religious meetings. If it is a labor, all should bear their portion of it; if it is a privilege, none should be deprived of it. It is obvious that neither deacons nor private brethren should preach, or assume the authority and official acts of an ordained minister. But there are religious exercises, in some social meetings, which almost any spiritual brother, of common capacity and education, can perform. No such brother should be excluded or released from the service. Order is necessary in every assembly of the saints, and is enjoined by the Ged of order and peace. Order is secured by committing the direction of the exercises to one or a few individuals. Hence, we assigned the direction to the deacons, in the absence of the pastor; not that they should perform all, but call upon the brethren successively, and see that they are performed promptly. We believe it has usually been found, that where it is left to the voluntary offer of the brethren at large, meetings become dull and unprofitable. One waits for another; what is the business of all is done by none; or else the more forward and assuming will monopolize the services, and the best feelings and perhaps the best talents in the church remain in

without partiality or hypocrisy. They should endeaver to bring all forward in their turn, and affectionately put up every brother to his duty. No doubtit would be well that their call upon the brethren should often be general; but it should be special and particular, so often as circumstance require, that the spirit of the meeting may not fag. The amount of our rule here is, that the deacons should take a special charge of religious neetings, though they may occasionally resign that place to other experienced brethren, only keling responsible to see the place always filled. And that, in conducting the exeresies, they should merely act as leaders of a band, all of whon have their parts to perform. And that in caling upon the brethren they should be impartial, making no distinctions, except in faance, of faith and devotedness; and distinguishing these for the single purpose of edifying the

We need not say, that every private brother has an unalienable right to employ his talents, and property, and time for the promotion of the kingdom of Christ. And no arrangements of a church should be adopted, which would limit the moral influence that a member might be capable of exerting. In benevolent societies for instance, neither pastors nor deacons have any prescriptive right to the offices of labor, and responsible ness and usefulness. There may by a propensisity to appoint to such offices, men who are already known to fill permanent offices usefully. We should think the propensity an urhappy one. If there are private brethren who would discharge the duties well, they should be called upon to do so, and leave to the permanent officers more time and strength for their ever recurring labors and cares. But the only inquiries should be, What brother is best adapted to fill the station required; and who can discharge its duties most wisely, promptly, and effectively?

RELIGIOUS.

ON THE DIVINITY OF CHRIST.

MESSES. EDITORS,—A few days since,* I read in a Unitarian paper over the signature of S. the following paragraph, which with the accompanying remarks, I now send you, and if you think they will subserve the cause of truth you can insert them in your useful paper.

" Thou art God alone-whose name alone is Jehovah - The Lord he is God, there is none else-Besides me there is no God; I know not any-I am God, There is no God with ME-The blessed and only Polenlate, the King of kings and Lord of torde-God in great than all. He is perfect in knowledge—His understanding is infinite—The King eternal, immortal, invisible, the only wise God. These we call a full and intelligible description of supreme divinity, and if either of them were applied in the scripture to Christ, we should regard him in a different light. But most true and indisputable is it, most important to be noticed, not one of these titles or declarations, Now let us examine this a little, and see how

the case stands. 1. " Thou art God alone." Ps. 86: 10.—The word here rendered God, is Alohim; and is, perword here readered God, is Alonin; and is, perhaps, as often applied to Messiah or Christ, as any other phrase in the prophets, the law of Moses, or the Psalms. In this same verse, it is said of this personage, ve-oseh niphbuoth; Thou art the worker of Miracles. This is another curcumstance, which shows conclusively that Christ is the height property of the property of the control of the period of the control of the contro is the being intended by the inspired writer; as he was pre-eminently the worker of miracles There is another fact to be taken in connection with this passage. The personage, who is God alone, is said to have made the heaven and earth, 2 Kings 19: 15. But Jesus Christ is said to have done this, if, in the scriptures, he is said to have done any thing at all. John, 1:3, 10. Col. 1:16. 17. 1 Cor. 8: 6. " All things were made by him; things and we by him.—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or ers; all things were created by him, and for him; and he is before all things, and by him all things

2. "Whose name alone is Jehovah." Ps. 83: 18.—The whole verse stands thus,—"That men may know that thou, whose name alone is Jehovah, art the most high over all the earth."-He then, who is over all, who is the most High, ishe whose name alone is Jebovah. In Rom. 9: 5, it is said, "Christ came, who is over all, God blessed forever." None can be over all, but the most High, and therefore Christ is the most High, and consequently it is he whose name alone is Jehovah. In this same passage also he is called God, and is said to be ble ever. In Ps. 78: 17, 56, it is said of Israel. They sinned in provoking the most High in the wilderness .- Yet they tempted and provoked the most High God."—But according to Acts 7: 39, this most High God was Jesus Christ who was with them in the wilderness.—See also I Cor. 10: 9. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serits." The same is also proved from Dan. 7:
"But the saints of the most High shall take the kingdom." But in I Thess. 3: 13, the saints are said to belong to Christ; "At the coming of our Lord Jesus Christ, with all his saints." All this is conclusive testimony, that Jesus Christ is Lord the most High, the most High God; and, therefore, that he is the being whose name alone is Jehovah. John the Baptist, was the prophet of the Highest, and went before the face of the Lord to prepare his way. Luke 1: 76—But this Lord, who is the Highest, was none other than Lord, who is the Highest, was none other than Jesus Christ;—and consequently there is none higher than he! And of course, he it is whose name along is Induction.

3. " The Lord he is God, there is none else." Deut. 4: 35, 39. Besides me there is none clas."
Deut. 4: 35, 39. Besides me there is no God, I
know not any." Isa. 44. 6, 9. "I am God, THERE
IS NO GOD WITH NE." Deut. 32: 39.—In the
first of these passages, Jehovah is affirmed to be the Alohim, in heaven and upon earth. So Jesus was in heaven when upon earth. John. 3: 13.

* This article has been some time upon our file,

And this is affirmed of no other being. The two others are not quoted, just as they stand in the Bible. But as the unity of God is the evident point at which this writer aims; as we have no difficulty with him on that subject, so we should have none with his quoting, only as it is calculated to give the reader a bad way of learning the scriptures, and making him think, that they read as in reality they do not. Now let us see how the one from Isaiah will read, when taken as it is. "Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts, I am the first, and I am the last; and besides me there is no God." Isa. 44: 6.—Without a translation of the names of this Being it will read "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah sabaoth, I am the first, and I am the last, and besides me there is no Alohim." use their authority with humility and discretion, | And this is affirmed of no other being. The | vid, the bright and morning star." Rev. 1: 8, | soon as the church shall unite with the society in the setam the last, and besides me there is no Alohim."
In the 8th verse, the word rendered God, is also
Alohim; and is the same Beilg who in the
6th verse is called the Redeemer, the First and the Last; Jehovah, and Jehovah abbaoth. Now who is the First and the Last, but the Being, with whom, and besides whom there is no God? -Surely none according to the above passage. But Jesus Christ is the First and the Last. Rev. 1: 17, 18. "And he laid his hand upon me," says the inspired writer, "saying unto me, fear not, I am the First and the Last;—I am he that liveth and was dead, and behold I am alive forever more, Amen; and have the keys of bell and of death." See also in Rev. 22: 13, 16. And how manifestly, also is it the doctrine of the Bible. From these facts, it is most certain, that according to the scriptures, he is that very Alohim, Je-hovah, and Jehovah sabaoth, besides whom there is no God? The above quotation from Deut. 32: 39, the personage speaking affirms that there is no idol or false god with him. But he, himself, is the 1, or 1 am! which Jesus affirms to be true of himself. John 8: 58. " Before Abraham was I am" saith Jesus; who was in the church in the wilderness, who spake to Moes in mount Sinai, and is therefore the Being with whom there is no God. 4. "The blessed and only Potentate, the King of kings and Lord of lords." 1 Tim. 6: 15-

The word Potentate, means Prince or ruler; and is the same as the Hebrew Melek or king. Hence the only Potentate is King of kings and Lord of lords. But Jesus Christ, the Lamb is "King of kings and Lord of lords," Rev. 19: 16, and 17: 14. And is, therefore, by necessary in-ference the "blessed and only Potentate." The word Dunastes, or Potentate, occurs but once more in the New Testamens. Luke 1: 52. "He hath put down the mighty or Potentates from their seats or thrones." Here the word evidently means rulers of this world; but in Timothy i s doubtless used to denote the only Being who i King over all kings and Lord over all lords. But these, we have seen, are the appropriate appella-tions of the Saviour, who is "God over all, bles-sed forever," and therefore, the blessed, as well as the "only Potentate, King of kings, and Lord

5. "God is greater than all."-I find no such John 10: 29. " My Father which gave them me, is greater than all." If he did not allude to this, I know not to what scripture he can allude, un-less it be to Rom. 9: 5, where Jesus Christ is affirmed to be " OVER ALL, God blessed forever. I know of no Being greater than he, who is over

all, which is true of Jesus Christ, or the Bible is most manifestly a falsehood.

6. "He is perfect in knowledge." Job, 37:

16. The Being here said to be "perfect in knowledge," is Alohim, a term often applied to Messiah or Christ. Besides the "perfections of wisdom" as Mr. Goode renders this passage, are displayed in the works of creation;—and if, therefore, they express the perfection of knowledge in any Being, it must be of him who is the Creator. But Christ is the Creator of all things in heaven and earth. Col. 1: 16, 17. If therefore this passage affirms perfection of knowledge in any Being, it must affirm it of Christ, whose wisdom creation displays. It is affirmed of Christ, "Lord thou knowest all things." John 21: 17. Christ affirms of himself, "I am be which searcheth the reins and hearts." Rev. 2: 23. Again, "Jesus did not commit himself unto them, because he knew all men;-he knew what was in man.' John 2: 24, 25. Now, who is more perfect in knowledge, than he to whom all things are known? That then which is "equal" to the above is

ascribed to Christ often in the scriptures. He whose understanding is infinite, according to this passage, is Adonal, a name given to Messiah in Ps. 110: 1; and is applied by Christ to himself in Matt. 22: 44. We know not who can have more understanding than to know all things. And it were easy to shew that the works ascribed to this Adonai in this Psalm are the works of Messiah or Christ; the works of God the Sa iour, who builds Jerusalem, heals the broken in heart, lifteth up the meek, casteth down the wicked, and taketh pleasure in all them that fear him According to Isai. 40: 28, he whose understand ing is unscarchable, is the "Creator of the ends of the earth," and is consequently none other than Jesus Christ. Besides, he whose understanding is infinite, is great, and of great honor Now Jesus Christ is Almighty. To Abraham he said, "I am the Almighty God." Gen. 17: 1. He affirms to Moses, "I appeared unto Abra ham, &c. by the name of God Almighty." He said when on earth, "Abraham rejoiced to see my day, and he saw it, and was glad." And certain it is that he was with Moses and the Israel-ites in the wilderness. Acts 7: 38. To John Jesus 1°.d, "I am Alpha and Omega, &c. which is, and which was, and which art to come, the Almighty." Rev. 1: 8. There is, therefore none greater than he, either in power, under

standing or wisdom.
S. "The king eternal, immortal, invisible, the 1 Tim. 1:17. This King eteronly wise God." nal, &c. then is the "only wise God." Now read Jude 25. "To the only wise God our Saviour, &c." There surely is no Saviour but Jesus Christ. Acts 4: 12. To this king eternal, &c. is ascribed "honor and glory forever and ever." The same is ascribed to the Lamb that was slain. Rev. 5: 12. We see not, therefore, from this fact, why he is not this "king eternal" and the "only wise God." The King of kings, and Lord of lords, is that Being "who only hath im-mortality." 1 Tim. 6: 16 But these we have seen are the proper names of Jesus Christ. Lord Jesus Christ himself says, "I am Alpha and Omega, the beginning and the ending:-I am Alpha and Omega, the first and the last;-Fear not, I am the first and the last; I am he that liveth and was dead; and behold I am alive forever more, Amen; and have the keys of hell and of death;—I am the root and the offspring of Da-

11, 17, 19. 22: 16.
"Most true," therefore, "and indisputable is "Most true," therefore, "and indisputable is it, most important to be noticed," that all the above "titles" and "declarations," or those which are "equal to them," are often "applied to Christ," by just and logical deduction throughout the holy scriptures. And since "these" are what Unitarians "call a full and intelligible description of suprame distributions. scription of supreme divinity,"are they not bound upon their own principles, to "regard him in a different light" from what they now do?

For the Boston Recorder. WONDERFUL DISCOVERY!!

"Unitarianism in Ohio.—Extract of a letter to the publishers of the Advocate, dated Marietta, Ohio, Nov. 28, 1827. "Twelve months since not a soul in this county would acknowledge themselves Unitarians out of my family—now I can count over 300 that attend church almost every Saithath who are count than 18 to 18 ery Sabbath, who say openly they always were Unitarians but did not know it."!—Unitarian

It is not the rapidity with which Unitarians make converts, that excites our wonder—though in the short space of "twelve months," "300" were gathered around their standard! But, behold, these same 300 "always were Unitarians, but DID NOT KNOW IT"!!--What does this mean? These persons could not have belonged to any of the sects of serious Christians. For if so, they would have "known" where they had stood. The inference, therefore, is, that they were men of the world.—The case, then, is this. Unitativities the serious facts that they were men of the world.—The case, then, is this. rianism goes forth into the world and addresses itself to men, and men say, "This is a religion which exactly meets our feelings.—The self-denial and holiness of Orthodoxy we do not love. Its restraints and impositions we cannot bear. But here is a religion which does not cross our wishes—which does not disturb our quiet, but allows us to live on just as we are. We have never, indeed, made any pretensions to religion; but if this is religion, we find we have always possessed it. We have always been good Christians, but unfortunately have been ignorant of it: till now

Reader! is that religion which thus accommo Acader: is that religion which thus accommodates itself to the feelings and wishes of the world, the true gospel of Christ? Was it the case when Christ and his apostles preached, that men said, "We have always been of this religion, but did not know it; or have always possessed this tem-per, but knew not that it was right?" And is it the design of the gospel now simply to teach men that they are right, and to encourage them on in the course which they are naturally disposed to pur-sue, leaving them as they "always were;" or is it the design to CONVERT THEM, AND MAKE THEM RIGHT,—rendering them different from what they 'always were?" Let the Spirit of inspiration creature.- Be not conformed to this world: but ye transformed by the renewing of your mind -Except a man be born again, he cannot see the

For the Boston Recorder. SOUTH BROOKFIELD.

MESSRS. EDITORS.—I must beg your indulgence to one communication more respecting affairs at South Brookfield, which I trust you will grant on the assurance that it will be the last. "A lover of Truth" I conclude now has done, after having issued two voluminous communications himself, and having been supported by two editorial articles, the last of which bears strong marks of being penned in Brookfield. I do not deem it necessary to follow him thro' all his scurrility, blackguard and abusive personalities. I really have not time to play the buffson with him. Nor will it be expected that I shall reply to every gratuitous assertion that is scattered through nearly a dozen columns of the Register. I shall confine myself to those things which affect the points in dispute.

The first question is, Who are the church? It is contended by the Unitarians that two members, who have since the division been excommunicated for other causes than heresy, and who have adhered to the Unitarian party, constitute the church; on the ground, that the other members of the church refused to worship in the meeting have

constitute the church; on the ground, that the other mem-bers of the church refused to worship in the meeting-house where Unitarians preached. On the other hand, it is condistinction first, and the exquisite pride of promended that ten of tweive is a majority, & that in churches as well as other corporate associate or deliberative bodies, the acts of the majority are the acts of the body, and that where the majority are the acts of the body, and that where the majority are the acts of the body, and that where the majority are the acts of the body, and that where the majority of christ; that it has an existence independent of human law, and an existence that laws however oppressive cannot take from it; and that the functions of this existence are exercised by a majority, whether they change their place of worship or not. That a church built on the foundation of the prophets and apostles, is quite another thing from one built on the law of Massachusetts; or rather on perverted interpretations of them. This majority have been recognized by a council as the 2d Congregational church in Brookfield; and no Unitarin council has dared to declare them not to be such. As such they are in fellowship with all the churches in the neighborhood, and as such have now a society connected with od, and as such have now a society connected them and are proceeding to erect a house of worship. But this society was not formed previous to the ordination of the Unitarian minister.

the Unitarian minister.

The next question in dispute is, whether Mr. S. remains pastor of the 2d congregational church in B. I have given a full answer to this from authentic documents, and I need not repeat. I challenged the "Lover of Truth" to answer it consistently with his principles, considering it the very hinge of the controversy. I called on him to answer yes or no; and he comes out with a most awkward evasion. That is, that he cares nothing about whether Mr. S. is or is not pastor of the Evangelical Church. He might as well have said, that he cares nothing about the question whether he is or is not bishop of London.

Mr. S. is accused of charging the sentiments of the church from what they formerly were. The writer will have it that the predecessor of Mr. S. was a "distinguished anti-Calvinist." But he says at the same time, that Mr. S. immediately after his ordination changed the creed from Trinitarian to one decidedly Unitarian. Here appears to be a slight discrepency. At least Mr. S. in change

pears to be a slight discrepency. At least Mr. S. in changing his sentiments, if there has been such a change, has done no more than to restore the creed of the church to what it was when he found it. And who shall complain what it was when he found it. And who shall complain of that? And besides, in 1824, the parish at a full meeting voted unanimously, that they were satisfied with his ministrations and wished him to continue with them. And at the time of Mr. S. dismission from the parish, no wish was inmated of having a man of different sentiments. Indeed the leading men in the parish previous to his dismission, always held up to Mr. S. the expectation, that a faithful attent should be made to extite an orthodox man, and but ways held up to Mr. S. the expectation, that a faithful attempt should be made to settle an orthedox man, and but for this he would probably, as he might have done, have remained undismissed, and occupant of the meeting-house to this day. But to show with how little good faith they have proceeded, I will state, that the next Sabbath after Mr. S. preached his farewell sermon, Dr. Bancroft came to supply the pulpit, and expressly asserted that he had prepared a sermon on purpose to preach Unitarianism there, and was determined to do what he could to build up a Unitarian society. And he was followed by Dr. Thayer, and by Mr. Alten of N. who faithfully pursued the same design. I wish this fact might be viewed in connexion with what is said in the editorial department of the Register—"that the schiamis not so much the act of the esceders themselves as of the leading orthodox clergy of that region." It seems that the leading Unitarian elergymen of other regions too have not been mere disinterested spectators of these affairs. For as soon as an opportunity offered, they have come from a distance, and from the four winds, to tender their counsel and assistance.

Mr. S. is charged with having violated a contract.—
"Mr. S. is charged with having violated a contract.—" upt should be made to settle an orthodox man, and bu

soon as the church shall unite with the society in the setilement of another minister, his pastoral connexion with
the church should be dissolved." What if he did? They
never have thus united. But when they do, he stands ready
to perform the agreement.

The votes of the parish, the writer says, which prescribe
the conditions of Mr. S.'s dismission, were passed for his
"anusement." An easy way of avoiding a difficult point.
But will any soler man believe that a religious society was
called together for the sake of passing votes for the amusement of their minister? And will the force of the votes be
nullified on the ground they were passed in sport? And
will a grave proser in a religious paper attempt to pass
such an assertion for matter of fact? I sectiously question
whether a communication which bears such prima facie
evidence of disingenousness and trifling, need or ought to
be answered. It will secure public indignation and contempt without it. With regard to the writers misquotation
of what I said respecting the "pillaged circular," as he
has come out with a humble apology, I should not allude
to it, if he had not made the misquotation the foundation
of one half of one of his articles. And now I shall only state
the fact. I asserted that the circular "was pillaged," and
he transposed the sentence so that it reads "was pillaged by
Aim;" and then labors to prove that he did not intend to
steal it. Thus he comes out of his own accord, and virtually owns it, while I had no knowledge of the fact that he
wasthe man.

Now, Messrs. Editors, I have done; and the columns of
the Recorder shall not be encumbered by another communication from me on this topic. All the facts I have wished
to publish have come out. There are some documents
which may appear in another form. But enough and more
than enough has been said, to refute a writer whose disregard to truth, consistency or decorum, and whore scurrillity and baseness refute himself.

The principle of the controversy, in short, is the principle
on which th

REVIEW

For the Boston Recorder.

MEMOIRS, including Letters, and Select Remains. of John URQUHART, late of the University of St. Andrew's. By William Orme. Boston: Crocker & Brewster, 1828.

Were uncommon minds so rare that minute histories of them all, would not be burdensome to literature, we should wish that every such one might find a biographer. Human character, even in its plainest forms, is so interesting a stueven in its plainest forms, is so interesting a sudy, and its more elevated exemplars are so understood and relished by all, (because only a greater perfection of the elements which are possessed by all) that a memoir professing only a delineation of a course of extraordinary attainment, claims attention and interest. We rement, claims attention and interest. ment, claims attention and interest. We re-joice, however, that even the high gifts of intel-lect are too common, to demand, simply of them-selves, the notoriety of a book, and that it is only when a rare combination of mental excellence with some other distinguishing virtue occurs, that

it is thought well thus to perpetuate its memory.

We have read few books as interesting as the memoir which gives rise to these remarks. It is the history of a mind uniting the rarely united excellencies of gracefulness and depth, in still rarer union with piety of the purest and most elevated order. The cultivation of the graces of religion, in connection with the icy but principles of philosophy is so difficult a thing that any degree of success excites a pleased astonishment; but when, as in the character of Urqu-hart, both are eminently attained, the interest with which we inquire into the process is of no common degree. No one who has not been subcommon degree. No one who has not been sub-jected to the trial knows with how much subtle fascination the beautiful lights of intellect become ignes fatui to the heart; how the love of distinction first, and the exquisite pride of progress and success, subsequently, enthral and en-gross it; how imperceptibly devotion droops, and the chill of indifference creeps upon the religious affections, like slumber on the freezing man, till his duties become a task and a burden. No one,

look at the whole result to see, justly, the beauty We must venture, however, on an extract. It is from an Essay on the Selfish System, read to the Moral Class of St. Andrew's, in his 17th year. Rarely do we find in one so young either the chaste language or the happy illustra-tion and argument which distinguish it.

"If, then, there were a system which professed to be able to renew our nature, and to restore us to our original purity, we should most confidently expect that the disciples of such a system should follow virtue, not from any selfish principle, but simply and solely for her own sake. There is such a system, by which these expectations have been fully realized,—even the system of evangeheal Christianity. We know that it has been asserted, that here, too, self-love is the actuating motive; that the disciples of this sysinfluenced in their conduct by the be of reward, and the fear of punishment; but if we rightly understand this system, the assertion is most false. It is true that the evangelical system makes its first appeal to our self-love, or otherwise it could not have been it is equally true ed and selfish creatures; but it is equally true that the rictue to which it leads, is of the most that the virtue to which it leads, is The way in pure and disinterested nature. which this is accomplished, is, we think, well il-lustrated, in the case of that young man who was couched for a cataract in the beginning of the last century, and whose case so much interested the philosophers of Europe. To induce him to submit to the operation, his friends told him of the loveliness of scenery, and of the pleasure to be derived from gazing on beautiful objects.— Such reasoning had no effect,-he could form no conception of beauty; they were in fact addres-sing a special affection which did not exist. An appeal was made to his self-love, he was told of advantages to be derived from reading, and this we are told, proved effectual. And thus it is that the gospel addresses itself to man. It might tell him of the loveliness of virtue, and the deformity of vice; and well do we know that such reasoning would prove utterly powerless. True, he has a faculty for perceiving moral heauty, just

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as the blind man has an eye; but as in his case, too, there is a thick film spread over it. True, the most depraved of our race can distinguish virthe from vice, and perceive a rightness in the one, and a wrongness in the other, just as many blind people can tell the light from the darkness; but just as they cannot perceive that harmonious variety of color & shade which constitutes the loveliness of natural scenery; so cannot the unrenew-ed mind perceive that which is emphatically termed the beauty of holiness. The same appeal which proved effectual in the case of him who was blind, is also effectual in the case of fallen man,—an appeal to self love. The Bible can tell him of the future punishment of sin, and to the whispers of his own conscience it can add the voice of its authority, in telling him that he is a sinner:-it can constrain him to cry out, " Wha shall I do to be saved?" and to such a question it can give a most satisfactory answer. If he is thus led to accept of its terms, he no sooner does so, than the film which obscured his moral vision is removed. He is now in some degree restored to the lost image of the Godhead, and can therefore perceive an independent beauty in virtue, and an independent deformity in vice. It is not now, we conceive, from the hope of heaven, or the fear of hell, that he is virtuous;—it is because he loves holiness, that he follows after it;—it is because he hates sin that he flees from it; his attachment to the one and his recoil from the other tachment to the one, and his recoil from the other, will still continue to strengthen; and even now, all weak and imperfect as they are, do they proceed from a principle similar to that which determines the choice of Deity himself."

Urquhart's piety is every where apparent. His classical performances, his occasional addresses, his letters—all are imbued with the same spirit. The following is from a letter written to his biographer, Mr. Orme, after the death of a

younger brother.
"You have, in all probability, heard before now, that death has at last entered our family and has snatched away the youngest and healthiest of us all. Poor Henry had thought himself dying from the first day he took to his bed, and had expressed a great desire that I should be sent for. expressed a great desire that I should be sent for. My father accordingly sent for me; and on my arrival at home, I found my brother in a state of very great agony, and quite unable to converse I was anxious to speak to him about that world w', ther he was evidently fast hasten but so excruciating was his pain, that he ing; but so excructating was inspect, when I ack-could not listen. I can remember, when I ack-ed him, after he had been violently crying out from the pain in his head, what was the cause of all his suffering, how expressively he answered, And another time, on asking that it was sin. And another time, on aski him if he was afraid to die; he told me, No. But these short answers were all I could obtain from him; the painful nature of his distress did not permit longer conversation. After staying at home about a week, I found that I was waiting for a change which might yet be far distant; and that I was losing my own time without being able to render any service to my brother. I therefore resolved to return; but I think I shall never forget the bitterness of that parting. I felt far more then, than when I heard afterwards, that my brother was gone. Henry begged of me not to go away, and my mother with tears en-treated me to remain; but I thought it my duty to leave them; and in the issue, it has proved much better that I did so; for my brother lingered for weeks after. I cannot say whether I was more depressed or relieved by the letter which brought the tidings of his death. I rejoiced to think that his body was freed from very exquisite sufferings; but with regard to his soul all was un-certain. I would indulge the hope, that his suf-fering may have been rendered the means of bringing him to trust in that Saviour about whom he had so often heard. But it rests with God.— To us there has been given no certain assurance of his happiness. I hope I have myself been enabled to see in this dispensation, the hand of an all-wise Father; and that it has not been without a beneficial influence on my own soul. Separa-ted from my earthly relations, and deprived of the comfort which their sympathy might have inspired, I was forced to seek consolat a from that Friend who never leaves his people. er did I feel so much the need of the consolations of the gospel; and never did its declarations ap-pear more cheering and consolatory. I could feel not only submissive, but thankful. I could say with Conder, when in a similar situation:

"Oh to be brought to Jesus' feet, Though sorrows fix me there,

" But I have to regret that the impression has been of such short continuance, and that my heart seems ready to go back again to the vani-ties of the world. I can easily perceive that if the gospel have not an abiding influence on the conduct, the mere sentimental tenderness, and deadness to the things of earth, which are produced by the death of a friend, may, and will soon be forgotten. I know you will forgive me for dwelling so long on this painful theme. You will remember that the wound is yet green; and you know from experience how the mind, in

such circumstances, loves to brood over the caus

The reigning desire of his heart was to enter the service of the Foreign Mission Society. He devoted himself to it; and with an ardor and a consistency which proved it more than a roman-tic enthusiasm, he bent all his energies to the accomplishment of his purpose. His memoir contains a forcible address to the Missionary Society of St. Andrew's, on the duty of personal engagement in the work of missions. It is very

long, and we can extract but a small part of it.
"There is still one other argument, perhaps the most plausible of all, against engaging in the work of missions, and to which I beg very briefly briefly to advert. It is, that in the present state of mat ters, we can do more good at home than abroad. A minister in this country, it is said, may make as many, and sometimes more converts, than the missionary in a heathen country. And the question is triumphantly put; - Whether the soul that is converted at the distance of some thousand miles from our land be more precious than the soul which is converted in our own neighborhood?— And whether it be not a matter of as great thankfulness and joy that a soul has been delivered from a state of self-delusion, though living in a country called Christian, as that a heathen has been turned from idols to serve the living God. The argument has a great semblance of fairness,

but I think we shall find it to be unsound.

"In the first place, it is not true, that in general the success of ministers at home is greater than that of those who labor in heathen lands.— And, secondly, though it be allowed that the conversion of a soul is not more acceptable to God, because of the place where the conversion is wrought: yet there is much in the case of those who first turn to the Lord from a nation of idolaters, that may well fill our hearts with unusual joy and thankfulness, inasmuch as these are the first fruits of a hitherto uncultivated field, and may be regarded as the earnest of an abundant harvest In the same manner, you can easily conceive, how a few grains of wheat, though comparatively little worth in a cultivated country, might acquire an immense value in a new colony, where no other seed could be obtained. Besides, there is much in preparing the way. We are not to suppose, that the conversion of a world is to be the work of one generation. The ground must be cleared, ere we can so much as sow the seed,

and this must be a season of toil, and difficulty,

and discouragement.
"You would perceive the fallacy of the objec tion now under consideration, in almost any case but the one before us. Let us suppose an ac-commodation of our Saviour's parable of the vineyard, to the present circumstances of the world. Imagine to yourselves all the husbandmen to have settled down in one little fertile corner of the vineyard, and to have left all the rest with the soil unbroken up, covered with briars and thorns, and trodden down by the beasts of the forest. When called to account for their negligence, you may conceive them to answer:-'Our fathers have planted vines, and they have yield ed fruit luxuriantly; and we truly thought, that we were acting best for your advantage, in choosing that spot for our labors, where the fruit was most abundant.' Who would not see, in such a case, that their own ease had been consulted, and not their Master's interest? And who could help the suspicion, that they wanted to press in-to their own cup of the overflowing vintage?

"I have thus tried to set before you the pre-sent state of the missionary cause, and the loud call which there is for efficient laborers. I have stated to you the great argument, that the world is one field, and that our Saviour's command is not fulfilled, so long as the distribution of his ministers over this field is so very unequal. And, finally, I have tried to answer some of the objections that are made to personal engagement

"The matter, some time ago, presented itself very forcibly to my own mind, and I felt that it at least demanded my serious consideration. As I have proceeded with my inquiries on the subject, the difficulties seemed to have gathered thicker on the prospect, but the convictions of duty have grown stronger too. The arguments for personal engagement, seem to me to have acquired the strength of a demonstration. I have, therefore, resolved, with the help of God, to devote my life to the cause; and I have only solemnly to charge every one of you, who are looking forward to the ministry of Christ, to take this matter into most serious consideration." matter into most serious consideration

INTELLIGENCE.

MISSION PRESS AT MALTA.

The American Mission Press at Malta was ent out from Boston in the beginning of 1522, and went into operation in August of the same year, under the direction of the Rev. Daniel Temple, who still retains the general supervision of its concerns. In December, 1826, the mission was reinforced by Mr. Homan Hallock, a printer by profession, who has since conducted the mechanical part of the business, and to whom under date of Dec. 25, 1827, we are indebted, for a full account of the operations of the Press, from the date of its establishment to the 1st of November last.

From the statement it appears that the num ber of Tracts which have been printed in Modern Greek, is 62; editions, 78; copies, 71,050; pages, 3,732,000. In Italian, 43 Tracts, 51 editions; 55,500 copies; 1,706,000 pages. In Gre-co-Turkish, 1 Tract, 2 editions; 1,500 copies; 56,000 pages. Total, 106 Tracts, (those which are printed in more than one language being reckoned according to the number of languages;)131 editions; 128,050 copies; 5,474,000 pages.

Of the Greek Tracts, 2,580,640 pages have been distributed; of the Italian, 850,112. Total, 3,480,750. Of the Greek, 1,151,440 pages remain in the Despository; of the Italian, 855,888 Total, 2,007,328.

A complete index of the Tracts is before us, from which we perceive that they are in part selected from the publications of the London and American Tract Societies, and in part derived from other sources, or written for the occasion as being more particularly adapted to the dark region of error and superstition for which they are intended. We have also been favored with a few specimens of recent Tracts both in Modern Greek and Italian, which are beautifully printed, and the larger ones bound in neat cov-

Although there are some obstacles in the way of a free circulation of Tracts in that quarter of the world, particularly those in Italian, yet we trust with the blessing of God, they are destined, in the hands of faithful missionaries to do much for the cause of suffering humanity, and the ushering in of a brighter day to the church.

N. Y. Observer.

THE IMPRISONED JEWS.

A letter dated at Constantinople, Nov. 10, says

"A few days ago our poor Jews were a third
time put in irons; but, I thank God, they are firm in their confession of faith, under all their

We have repeatedly noticed the condition of these Jews. Five were thrown into the Bagnio together, for having embraced the Christian In March last, two having been liberated, Mr. Leeves in consequence of some rumours that one of the others was ready to recant, ad-dressed each of them a note requesting them to oresed each of them a note requesting them to state to him their present views. The answer of two seemed to breathe the pure spirit of Christian Martyrs; the third said, "I was born a Jew, and a Jew I will die." He is, however, still in prison-it being conformable to Turkish usage, that those who enter prison together must

come out together. They have suffered greatly Under date of August 1, Mr. Brewer, the American Missionary, mentions that one of the two who were at first confined with the others but soon regained their liberty, was met a short time before in the streets, and on inquiry it was found that he had been confined to his h for the last nine months, by the Jews, and was suffered that day only to go abroad. He expres-sed regret that he had not been baptized and participated in the bonds of his brethren. He repeated what has often been attested, that there are several hundreds of Jews who are secretly onvinced that Jesus is the true Messiah.

But that is a land where men dare not speak as they think-where nothing but a martyr's spirit, and a martyr's deep convinction of the truth, will enable them to obey the dictates of conscience.-The yoke will be broken-not, probably, without blood-yet, there is reason to believe without great delay .- Vt. Chron.

ITEMS OF INTELLIGENCE.

Abridged for the Recorder, from English Magazines The Evangelical Magazine has been published more than 30 years; and from the profits nearly 20,000 pounds, or nearly \$90,000 have been istributed among the widows of evangelical ministers. It is not pledged to any denomina-tion of christians. For many years it was con-ducted by a clergyman of the Church of England; since his death, by ministers of the Congregational persuasion.

Island of Jersey .- A place of worship has been opened and a minister ordained, in the town of St. Heliers, on the above island. This is the on-English Independent interest ever established in that town, among a population of 14,000, of whom 6000 are English residents. There is now in that town, a respectable congregation, and a sabbath school of about 200 scholars.

Peace Societies.-J. Clarkson, Esq. says, in a pamphlet published in England, that there are

from 70 to 80 Peace Societies established in va-

rious parts of the world. Home Missions .- 'The Rev. Joseph Fletcher of Stepney, has accepted the office of one of the Society, England.

The House of Israel.—The emperor of Russia has issued a Ukase, abridging the privileges of the Jews in that empire, and banishing those who violate them in certain cases. A large meeting of their brethren in London has been held, which passed spirited resolutions on the

The Baptist Magazine, London, has continu ed 18 years; from the profits nearly 3000 pounds have been distributed to the Widows of Baptist Ministers. The Editors say; "of Magazines, Reviews, &c. devoted to the propagation of Protestant and Evangelical principles, there are many thousands issuing monthly from the London

[The following are from the Vermont Chronicle.] Mr. Wolff .- Mr. Wolff's former visit to the East was made under the patronage of a few in-dividuals; he is now sent out by the London

Jew's Society, and is accompanied by Mr. Jadownicky, who was for some time connected with the American Society. Mr. J. however, does not go as the Society's Missionary, but rather as the student and companion of Mr. W. at whose

request the arrangement was made. Smyrna .- The Rev. Mr. Hartley is now Smyrna, where he preaches every Sunday in Modern Greek. "Among the Greeks (says he) I have the satisfaction to find that many of those who had their attention directed to the Scriptures by Mr. King and myself, during my former visit, continue to study them." One young Greek whom Mr. H. had taken particular pains to instruct, came to him one day, and stated his determination to partake of the Lord's Supper in the Greek Church. Mr. H. asked him with his present views, he could reconcile it with his conscience. He answered that he did it obedience to our Lord's command: and that af ter stating to the priest, as he had done very ex-plicitly, his views of the corruptions of the Greek Church, he did not suppose that by what he was about to do he could be considered as countenaneing them. He added that the priest seemed to feel the force of his objections.

New Zealand .- The Missionary Register contains copious extracts of the correspondence the missionaries in New Zealand down to a late date. Shunghee, the principal Chief in that part of the Island, tells them to "sit still," and they consider their prospect of remaining there much the same as it has been from the commencement of the mission. Their prospects of success, too, are at least quite as pleasing as ever. One, a petty chief named Peter, who has been living with the missionaries two years, has become "in many respects an altered character." "He ex-plains spiritual things to the natives," says Mr. Davis, "in a way which I am not capable of doing, and often speaks in a very feeling manner. After Mr. Davis had been preaching to a congregation that he always found very attentive, and often thoughtful, Peter remained to converse with them, and being asked what they said, answered that they told him that they firmly believed what the missionary had said—that their hearts were very bad-that it was nothing to be ill for a few days while they were in the but to remain in misery forever was a thing they were alarmed at .- It is so difficult a matter to make any impression on the New Zealanders that even these indications of good are great cause of

Sierra Leone .- A vessel lately arrived at Ply mouth, which, having lost some hands, had en-gaged six free Negross at Sierra Leans, to sup-ply their place. Every Sunday during the voyage, these Negroes, if they had any leisure time, were earnestly engaged in reading the Bible, as they had been instructed by the missionaries; and on reaching the "white man's country," they were very solicitous to receive further in-struction.—In which of our cities would six sailors as anxious to learn the truth, be likely to be engaged for a voyage?

Dr. Carey, of India .- By a letter, dated at Serampore in April last, from this venerable Minister of Christ, now about 67 years of age, we learn that his health was so good that he contemplated a visit to Howrah, to preach for Mr. Pearce, the Missionary there, who had been tak-en from labour by ill health. He observes in his letter, that there were some exceedingly gratify ing news from the out stations, especially from Akayali, an island at the mouth of the river Arrakan. Some instances of the power of divine grace, he says, are very remarkable; especially ne of a father being brought to renounce his idols, and trust in Christ, by the gentle reproofs, or rather expostulations of his son,—a little boy who attends the preaching of the gospel. The who attends the preaching of the father is now a candidate for baptism.

Chr. Watch.

Latest from Beyroot.-We have seen a letter m a respectable mercantile house in S to a gentleman in this city, dated Nov. 24th, which says, "The last advices we have from Messrs. Goodeli and Bird, are of the 5th of Oct. They were then all well, and enjoying perfect tranquillity."

N. Y. Obs. tranquillity."

BRISTOL EDUCATION SOCIETY

The Bristol Education Society was established the year 1770, for the Education of Baptist in the year 1770, for the Education Ministers in Theology, Mathematics, and Class It has been the sical and General Literature. It has been the means of affording, in a certain measure, to four hundsed ministers this necessary qualification for the discharge of their office. The greater proportion of these have departed from this world; but many of them are still the valued Pastors of our congregations; some are Mission aries; and some are the Tutors of this and other similar Academies. For many years this was the only Institution for theological instruction in the Baptist denomination. The progress of information and mental activity in the community, the improved education of the youthful part of many of our congregations, and the more generally acknowledged necessity to our Ministers of a stronger intellectual discipline and a more co · iderable share of literary attainment, induced the Committee, at the commencement of the last year, to adopt a system of larger requirement in the Academy.

In the new plan, a greater measure of labour s exacted from the Students, and a more strict and diversified exercise is prescribed, at once to promote and ascertain their improvement. As nearly as possible, their whole time is made available to the purpose, and accountable to the au-thority of the Institution. To this may be added, that a careful judgment is exercised, in deciding on the qualifications of candidates to be admitted to support on its funds. And an examin-ation of the Students in the studies of the past year, takes place on the day previous to the annual meeting, and is reported to the Society .-There is an urgent necessity for an increase of the permanent income of this Society. There are at present in house twenty Students, and there are applications for the admission of sever-al others. The annual expense is about 1350l.; while the total annual income, as nearly as can be ascertained, cannot be assumed as more than 1000l.-Lond. Bap. Mag.

CALCUTTA BIBLE ASSOCIATION.

It appears by an extract from the Fifth Re-port of the Calcutta Bible Association, published in the monthly extracts of the British and Foreign Bible Society, that of single Gospels, other small portions of the Testament, in the Bengalee language, no less than 2181 copies have been disposed of, nearly all the Gospels hav-ing been placed at the disposal of Missionaries and Superintendents of Native Schools for distribution among the Natives, and for the use of the Children in the schools under their superin-

The Calcutta Auxiliary Bible Society, towards the end of the last year, published a new Transla-tion of the Psalms into Bengalee, by the Rev. W Yates. Besides supplying every Missionary in Calcutta and the neighbourhood with a copy and offering to them gratuitously as many copies as they required for distribution, the association resolved to present every Native Christian in full communion with a Church of any Denomination with a copy; not only because most of them are too poor to purchase a copy, but principally be-cause the Committee wished to give them a to-ken of their brotherly affection, and of their concern for their spiritual prosperity. With this view, the number of copies required having been ascertained, a printed label was pasted on the inside cover of each, in which it is stated, in Bengalee, that this volume is presented by the possessor by the Calcutta Bible Association, with a view to assist him in praising God, aid to promote his spiritual edification; and the Missionaries who have any Native Christians it full com munion under their pastoral care, we request-ed to fill up the blank which had been left with the names of such individuals, and to present them with a copy in the name of the Bible Association.—Philadelphian.

BOSTON RECORDER.

FRIDAY, MARCH 14, 1828

PROGRESS OF TRUTH IN BOSTON.

The present enlargement of the evangelical churches in Boston is so great, and the growth has been from such small beginnings, we think gratitude requires that they should not be concealed from the public. We have accordingly prepared the following sketch.

In the year 1803, religion had greatly declined

from the principles and practices of our pilgrim fathers, in all the Congregational churches. All the Congregational ministers in Boston, except Dr. Eckley of the Old South, had become Uritarians, though they did not openly avow it. There were no weekly evening lectures, no conference meetings, no church meetings, no Foreign Mission, Education, Tract, or Bible Societies; no Sabbath Schools, no Monthly Concert, no Religious Newspapers. The church appeared to be swallowed up in the world. But the Great Head of the Church had yet reserved a few hidden ones who had not departed from the faith. A small number of pious mothers in Israel had for several years attended a private meeting for prayer, where they mourned over the desolations of Zion, and besought the Lord to revive his work. Early in the year 1804, a few brethren of the Old South Church, being grieved by the low state of religion, made an effort to have a public evening lecture established. The church agreed to the proposal; but the pew proprietors opposed it, and succeeded in preventing it. Finding they ald not prevail in this measure, eight brethrer held a meeting in March of that year, and formed a "Society for Religious Improvement," not thinking it prudent to call it a Conference Meeting. Their state of feeling and inexperience, however, were such, that for several weeks they could not pray together, but only read the scriptures and conversed on religious subjects. In about a month after their first meeting they felt a freedom to unite in prayer; and finding their faith and strength increased, they prevailed on Dr. Eckley to establish a weekly lecture in a private house; but they continued their Society meetings as before. They then resolved to give themselves to more earnest prayer. The Lord oon put it into their hearts to build a new house for public worship, where the gospel should be faithfully preached without restriction. As soon as this determination was known, it was opposed by members of the Old South, on the ground that it would injure their church. As opposition increased, so also friends and helpers were raised up; and after importunate prayer, continued for five years more, in February, 1809, the meeting was held which resolved immediately to carry the plan into effect. Measures were taken to build a house for public worship on Park Street; and to organize a church which should guaranty the faithful dispensation of divine truth. So low was the state of religious feeling, that even Old South Church refused to assist in the organization of the new church; but " they went on building," and the Lord prospered them. Park Street Meeting-house was dedicated in January, 1810; and though heresy came in like a flood, the Lord enabled the little church of but 13 male members to maintain the standard of truth which they had erected. The "Society for Religious Improvement" discontinued their meetings, when Park Street church was formed.

After a contest of nine years more, against error and misrepresentation, it was found that another house for the pure worship of God was necessary; and the Lord inclined a pious man, now almost ripe for heaven, to erect a Meetinghouse in Essex Street. In the mean time, the Old South Church was favored with the faithful labors of Mr. Huntington, first as colleague, afterward as successor to Dr. Eckley. That church was increased in numbers and in its attachment to the true Gospel; and in the year 1822 a delegation of 10 brethren was sent by Old South and Park Street churches to strengthen the feeble church in Essex Street, now called Union Church

This first attempt at the system of colonizing churches, was approved and blessed by their gracious Lord. In 1823 and 1824, the Lord poured out his Spirit on the three churches, and a powerful revival of religion was the means of adding to Park Street Church 120 members; to the Old South 101; and to Essex Street 62; Total in Boston, 283. The work also extended to Mr. Fay's Church in Charlestown, to which 65 were

In 1825 a new Meeting-house became necessary to accommodate the friends of truth in South Boston, and was accordingly erected, with the

another church was organized there, which maintains the truth as it is in Jesus.

Encouraged by these successful efforts, the friends of Christ resolved to erect a Meetinghouse in Hanover Street, which was dedicated March 1st, 1826, and a church composed of 37 delegates from the other churches was planted

there, and has since increased more than fourfold The friends of Rev. Dr. Jenks, who had been laboring in the city for several years as a Missionary, resolved to erect a Meeting-house for him, in Green Street; this was completed in October, 1826, and a church organized there, which has since been greatly increased.

Another revival of religion has since been granted to the churches. It commenced in Essex Street Church in January, 1826, extended within a few months to the other churches, and still continues. In 1826, there were added to Essex-street church 50, Hanover st. 45, Park st. 24, Old South 14; total in 1826, 133. The additions in 1827 were, to Old South 90, Park st. 72, Essex st. 76, Hanover st. 187, Green st. 98; total in 1827, 523. On the first Sabbath in the present month, there was an addition to the several churches of 79. The whole number added during the present revival, is 735. A portion of these were by letter from other churches.

The Lord having succeeded every attempt to enlarge his kingdom, a meeting was held on the 21st of March, 1827, to consider whether it was not expedient to erect another house for God. It being doubtful whether it was most needed at the north or south part of the city, it was resolved to erect two, one on Pine Street, and the other on Salem Street. These were completed about the first of January last, and churches principally composed of delegates from most of the other churches, now occupy these temples of the Most High, and maintain public worship.

There are now in Boston eight commodious houses for public worship, with orthodox churches, embracing about 1700 members; and all are favored with faithful devoted Pastors, except Pine Street church, where it is expected the Rev. Dr. Skinner will soon be settled.

During this time the Lord has not confined his blessings to Boston, but has enabled his people to erect houses of worship, and organize churches which have held up the light of divine truth amidst surrounding error, in Medford, Waltham, Cohasset, Concord, Walpole, Bridgewater, Cambridge-port, Brighton, and several other places in this part of the Commonwealth.

Since 1804, when those eight brethren assembled to inquire what the Lord would have them do, and had not strength of faith enough to pray ogether,-Behold, what hath God wrought!

Not unto us, not unto us-but unto his great Name, be all the glory, forever.

It should also be mentioned as matter of praise and gratitude to God, that during the period of declension alluded to above, the two Baptist Churches in this city, with their venerable Pastors, STILLMAN and BALDWIN, held fast the faith once delivered to the saints-and that they have established additional churches in commodious houses of worship in Charles Street and Federal Street, in the adjoining town of Roxbury, and other places. They have also had considerable adds tions to their churches, during the present revival.

Review of a Pamphlet on the Trust Deed of Hanover Church.

It is a matter of some notoriety in this neighborhood, that a Unitarian pamphlet has been some weeks in circu-lation, aiming to excite the prejudices and inflame the passions of the community, concerning the guards which the younger orthodox churches in this city have deemed it proper to place around their own privileges and rights. It the production of the celebrated " Layman," famous for extravagant assertions and appeals to the worst feelings of the human heart; and therefore not calculated to have effect on calm and enlightened minds. But it abounded with misrepresentations, and was producing some effect This too is a subject that had not been much discussed, and nformation was wanted. It is well, therefore, that the "Review" has been prepared; and we think it will ot fail to set the matter right, and silence the clamors 'a Layman." Whatever difference of opinion there may be as to the expediency of Trust Deeds, it is made clear that the justice and equity " adopting them in the cases ontended for, are beyond dispute.

WANT OF BIBLES.

We are happy to state, that the resolution passed by the Massachusetts Bible Society, to use their efforts to supply the destitute through out the whole Commonwealth within the year, has been seconded by several County Bible Societies, especially in Essex and Norfolk. In the latter, a Bible Society was organized on the first day of January last, and an Agent sent into every town in the County. The result of the investigation is, 300 families and individuals are destitute of the Bible and unable to pay for it; 2700 purchasers of copies gladly availed themselves of the opportunity of procuring the Bible and Testament at the very reduced prices at which they are now supplied by the American Bible Society The result of the operations of the six months, are expected to be nearly as follows: 300 Bibles given to the destitute; 2700 Bibles and Testaments sold at cost; one thousand dollars contributed for the funds of the Society to which they are auxiliary, to supply those who have no means to purchase the Word of God. It is cheering to see such a result in a County, where no Bible Society heretofore existed; and it surely will stimulate all Bible Societies in Massachusetts of lon ger standing to make similar efforts. We beg to call their attention to the subject, by publishing the following circular which has just been issued to their officers, and to other active individuals in various parts of this state.

CIRCULAR. BOSTON, January 1, 1828.

SIR,-We have the pleasure of communicating to you the annexed votes of the Massachusetts Bi ble Society, with the letter which dressed to those who we hope will enrol them-selves among its members in this city. We respectfully lay them before you, and ask the co-operation of the —— County Bible Society in the important object of placing a Bible in every destitute family in this State; and when you shall have taken measures to further this object, will thank you to favor us with a copy of your pro ceedings. It has been found that County Societies can operate most effectually by means of Bible Associations in each town. From evidence afforded in N. York, New Jersey, Pennsylvania, aid of brethren in the above named churches, and Connecticut, & Vermont, where votes have patliberal setts |

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is state. LAR. OSTON, January 1, 1828. easure of communicating of the Massachusetts Bi er which e hope will enrol them-rs in this city. We re-re you, and ask the co-County Bible Society in lacing a Bible in every ite; and when you shall further this object, will with a copy of your profectually by means of town. From evidence Jersey, Pennsylvania, t, where votes have pas-

to other active individ-

sed to supply those States, and the unexampled liberality which these measures have called forth, we are confident that funds will not be wanting for so important an object, in which all denom inations of Christians can unite.

HENRY WARE, ir. EDWARD TUCKERMAN, B. B. WISNER.

At a meeting of the Trustees of the Massachusetts Bible Society, Thursday, Dec. 13, 1827,

Voted, That it is, in the opinion of this Board, highly desirable that every family in this Commonwealth, destitute of a Bible, be supplied as soon as possible; that this Board will, immediately ately, take measures, to supply all the destitute in the County of Suffolk; that they recommend to each existing County Society to supply the destitute within its limits; and that Societies be formed for this purpose in those counties in which

Voted, That the Treasurer and Executive Committee prepare a Circular to the existing County Societies, and to influential Gentlemen in those Counties in which no Societies now exist; and take all other suitable measures to carry into effect the object of the preceding vote.

Attest, John Pierce, Recording Sec.

[This is followed by a recommendation of the object ubscribed by 30 pastors of churches in Boston, of various denominatons; and by this address from the Committee:]

Sir,—The undersigned, a Committee of the Trustees of the Massachusetts Bible Society, are directed to lay before you the votes recently pas sed by that Board, with the annexed recommen by the Pastors of our churches, and to as dation by the Pastors of our churches, and to ask you to add your name to their list of annual subscribers, or to aid them by a donation, and thus to set an example which will stimulate others to raise funds for the supply of every destitute family within this State with a copy of the Bible.

The Massachusetts Bible Society was one of the earliest that was formed in this country, and during the eighteen years it has been in operation, has distributed nearly, thirty thousand Bi-

tion, has distributed nearly thirty thousand Bi bles and Testaments. At the present time, when in a population so rapidly augmenting, there is an increasing number who do not possess this treasure, to which may be added a great demand for the children in our Sabbath Schools; it is found that its supporters are much reduced in number, by death and various other causes, and more especially are its means curtailed by the decease of its venerated President, who after a long life of active benevolence, has gone, as we trust, to receive the reward of a good and faithful steward. On his liberality, unostentationally bestowed, we were greatly dependent, his annual appropriation to its funds having been six hundred dollars. With resources thus diminished, and with increasing demands upon them, the Committee are confident that this appeal will be cheerfully and promptly met by all those who can afford to become almoners of Heaven's bounty to their less favored brethren.

RELIEF OF THE GREEKS.

We have noticed the movements in the city of NewYork for sending farther supplies to the Greeks. The Ladies in N. Haven and Hartford have engaged actively in the sam cause. Philanthropy is travelling northward; we hope soon to see her in Boston, and hope she may not find the climate too cold. On this subject let us ponder the words of Dr. Howe, who has seen the misery of that unhappy people, and has been to them the almoner of American

"That misery which I have described to you, still es ists; it must continue till peace enables the people to re turn to their homes and cultivate their lands: till ther they must principally depend on the philanthropy of othe nations. And shall America be behind hand; shall Amer nations. And shall America be behind hand; shall America be outstripped by the nations of Europe; shall America do nothing more to wipe out that stain which history must & will attach to our age, of having left poor Greece (to which all owe so much) to struggle alone seven years for liberty against unparalleled difficulties and sufferings? It is hoped not. It is to be hoped that those exertions so generously began may be continued, and the reward will be the blessings and prayers of thousands, and the gratitude of their posterity. Greece expects if of you; she has tasted your bounty and looks for a continuance of it, and I will venture to say, that of those eneamped on her sea shore, thousands of women and children are now watching every sail that comes from the west, and flattering themselves with the hope that it may be an American ship with provisions for them." visions for them.

REVIVALS

IN ALSTEAD, N. H. Abridged from the N. H. Observer.

For about four years previous to the commencement of the revival, this people were destitute of the constant ministration of the word. They were, however, supplied with preaching a portion of the time, by Ministers of different denom-The monthly concert for prayer was not attended, and they seldom had contributions for benevolent objects. The church was small and the youngest male member was more than fifty years old. They were even destitute of a Deacon, nor could they agree on individuals to fill that sacred office.

The revival commenced in Oct. 1826, and still continues. It has been confined principally to this Parish, though the West Parish in this town, together with Marlow and Gilsum, have shared in a greater or less degree in the glorious work Since the first of March, 1827, sixty-two individ uals have been added to the Congregational Church in this Parish, about twelve in the West, and eight in Gilsum. About thirty more, in this place, are indulging hopes of an interest in Christ. Sinners are still inquiring "what shall we do to be saved?" and religious meetings are held almost every evening, well attended, sol-

emn and interesting.
Our Sabbath School the last season, was attended by almost every child in the Parish of pro-per age—the instructers were all hopefully pious and the school peculiarly interesting. Our Bible class is attended by the principal part of the middle aged and youth, and its beneficial effects cannot be estimated. Since the revival commenced, we have had pious teachers in most of our common schools, whose influence over the minds of the children and youth, has been saluall the scholars, save three (and one of these is hopefully pious) belonging to one school, have praying parents or masters, and all the parents and masters who send scholars to another school. are praying souls, save one individual. About 20 scholars belonging to these two schools have been hopefully born into the kingdom of Christ, been hopefully born into the kingdom of Christ, and most of them have come out publicly and professed him before men.—About thirty individ-uals compose our choir of singers, all of whom, we trust, "sing with the spirit and the understanding also"-and all but six or eight are professors of religion, only two of whom were pious before the revival.

And to end all, the prospects are now favorable for the immediate and permanent establish ment of that glorious gospel among them, to which they are indebted for these distinguished blessings.

M. Gerould.

In Kentucky .- The Western Luminary states the following facts. In Lexington, the work con-tinues, and about 20 had been added to the Presbyterian church within two weeks. Additions have also been made to the Methodist and Baptist churches. In Paris, 105 persons have made a profession within two months. Between 70, and 75 had been added to the church in Flem-

ingsburgh since the revival commenced; and it still continued. There were favorable appear-ances in Winchester.

In Georgia.—Elder Clopton, writing from Georgia to the Editor of the Columbian Star, mentions powerful revivals in that state, under the ministrations of Elders King, White, Henderson, and Barnes. Also in Pike county, under the preaching of Elder Milner.

Hamilton and Brookfield, N. Y.—Rev. Mr. Nash writes us, under date of Feb. 3d, that the "cases of hopeful conversion in Hamilton, & an adjoining neighbourhood in Brookfield, amount to nearly fifty in number." This revival, we believe, commenced in October last, under the ministrations of Mr. N.—West. Recorder.

New Lebanon, Columbia co. N. Y .- A correscondent writes us, under date of February 20th, that there have been in that highly favoured place, twenty-one cases of hopeful conversion since the 1st of December.

RELIGIOUS SUMMARY.

Netherlands .- Robert Haldane, Esq. who has resided for some years on the continent of Eu-rope, has, in a second Review of the conduct of the Directors of the British and Foreign Bible ociety given a full and interesting account the state of religion in several kingdoms. His account of the state of religion in Holland, correspond to what was related to us by a friend, who lately visited that country. Things have been in timiserable condition there, since the expulsion of the Orange family, and their connex-ion with the French. There is, however, at present, the prospect of better days in the Neth-erlands. The gospel is now preaching in its purity, by some distinguished men, who occupy the pulpits of the churches where our fathers worship-There is a prospect of a revival of pure re-Mag. Ref. D. Chh.

Geneva .- The Rev. Mr C. Malan, of Geneva. has been lately received into Christian and Ministerial fellowship with that distinguished and most evangelical body, the United Secession Church in Scotland, who have also given consid erable pecuniary aid to the persecuted church in that city.—Mons. C. Malan, and some of bit brethren have endured the most cruel persecution which has been known in modern times, from the Sociaians of Geneva. According to a late publication of Dr John Pye Smith, Mon. C. Malan was brought to the knowlege of the truth by the instruction of the Rev. Dr. Mason of New-York, and others, who visited Geneva in the years 1816, 1817. the years 1816, 1817.

A letter from the Rev. Mr. Brewer to one of the Editors, dated Malta, Dec. 29th, says "Tho the Ambassadors have left Constantinople, it is the prevailing opinion here, that there will n be war.—No apprehensions need be entertained for the safety of the missionaries at Beyroot."

N. Y. Obs.

A Professorship of the Shanserit Language has been endowed at Oxford University, by the late Col. Beden; "to enable his countrymen to proceed in the conversion of the natives of India to the christian religion by disseminating a knowl edge of the holy scriptures among them.

Foreign Missions .- The Rev. Messrs. King and Kirk were at Camden, S. C. Feb. 18th, and at-tended a public meeting where "eleven hund-red dollars were instantly subscribed" for the American Board.

The Western Auxiliary Foreign Missionary Society of Rockingham County, N. H. collected \$548, 89 the year past.

Donations to the American Home Mission Society, received in February, \$1,412 50 .- Received by the Agent of the same society in the West-ern District of New York, in the month ending Feb. 20th, \$763 43.

THE BIBLE CAUSE.

Kentucky.—At the close of a "Four Days Meeting," in Lexington, Feb. 18th, a resolution was passed, pledging the persons present, with the co-operation of others throughout the state, to raise twenty thousand dollars to furnish every destitute family in Kentucky within two years, with a copy of the scriptures. About seventeen hundred dollars, says the Luminary, were immediately subscribed.

New Hampshire .- The members of a council for installation, Feb. 27th, resolved that it was expedient and highly important to form a County Bible Society, for the purpose of supplying all the destitute within the county of Strafford with the scriptures. Arrangements are made for a meeting for this purpose, to be held at Wolf bo rough Bridge, on the 3rd Tuesday of March.

Pennsylvania .- The Pittsburgh Spectator informs, that a respectable meeting of the citizens of Clarion and Red Bank townships, Armstrong county, have formed an Association, auxiliary t the Philadelphia Bible Society; and that they have resolved to supply the necessitous within their own bounds and parts adjacent.

In the Country at Large .- The N. York Observer mentions the following places, concerning which resolutions have passed that they shall be fully supplied with the word of God. In several instances further co-operation is necessary, to carry the resolutions into effect. The States named are New-Jersey, (supplied.) Pennsylva-nia, Vermont, Connecticut, Maryland, Virgin-ia, New-Hampshire, Kentucky. The Counties are, Monroe, St. Lawrence, Ontario and Orange, (all of New York, and all supplied;) Kings, Queens, Suffolk, Onondaga, Renssellaer, ester, Jefferson, Saratoga, Rockland, Ulster, Columbia, Albany, Schoharie, (all of New York: which add the 7th, 10th, and 13th Wards the city of New-York,) Cumberland Co. Me. Suffolk, Norfolk, Hampshire, Hampden and Franklin counties, Mass.; Ross, Wayne and Stark counties, Ohio; New Castle co. Del.; Washington city, D. C.; Blount co. Tenn.; Iredell co. N. C.; Baldwin co. Ga. Town, Le Roy, N. Y. All the places mentioned in New-York were undertaken in 1825. The number of inhabitants included in the above statement, was by the census of 1820, 5.060,937; more than half the population of the Union at that time. To this list, some additions might be made.

The Sabbath .- Our readers will recollect the resolution adopted by a convention at Utica, to establish a line or lines of stages from Albany to Buffalo, which shall rest on the Sabbath day.— The plan meets with great approbation. Respectable meetings have been held in different places, and pledges of support have been received from Buffalo, Albion, Newark and vicinity, Batavia and Utica.

At Albany, a respectable meeting has been held, where resolutions in favor of the Sabbath were passed; and the gentlemen present solemn-ly pledged themselves to encourage such steam and canal boats, stages and hackney coaches as do not run upon that day. The proceedings of the meeting, including the pledge, were to be printed in a pamphlet, and presented to the citizens for their signatures.

Theological Seminary. The Board of Trustees of the Seminary under the care of the Synod of South Carolina, and Georgia, closed an adjourned meeting in Augusta on the 1st of Feb. They adopted a new constitution, to meet the change made in the form of the Seminary, at a late meeting of the Synod. By that change it is made simply a Theological Institution. A committee was appointed, to correspond on the submittee was appointed, to correspond on the sub-

mittee was appointed, to correspond on the sub-ject of a Professor of Theology, to be elected at the next meeting of Synod; and took measures to increase the funds.

A Convention met at Auburn, Feb. 13, & new modelled the Western Education Society of the State of New-York, so as to make its operations more efficient and extensive. It is intended to more efficient and extensive. It is intended to assist every young man of piety, indigence and suitable promise, within that part of the state, in the whole course of his education, academical, collegial and theological, while preparing for the gospel ministry. The society is auxiliary to the Presbyterian Branch of the American Education Society. cation Society.

Sabbath Schools .- A teacher of a week-day school in Southwark says, that whenever he re-ceives a new scholar who is not a member of a Sabbath-school, he makes it his business to call on the parents and persuade them to send him. Nearly all his 60 scholars enjoy that privilege.

A new Class .- A writer in the S. S. Magazine says, he has lately seen schools where the customary business is suspended the afternoon in a month, and the teachers spend he time in prayer for the blessing of God upon their labors. The good effects are apparent. In these schools also a class is formed, consisting entirely of those who are supposed to be seriously impressed; and person meets them, to give advice appropriate to their peculiar situation.

Baptist Churches in Vermont. There are in Vermont 119 churches, 71 preachers, and 7760 members. Many of these churches are without onstant preaching, and the state of religion in general is far from being prosperous, [Chr. Watchman.

First Baptist Church in Providence, R. I .-This Church is the oldest Baptist Church in America, and frequently has been visited by the reviving influences of the Holy Ghost. Its present Pastor, Rev. Dr. Gano, on account of bodily indisposition, resigned his office in December last, and the term of his active services will be remined in October next. terminate in October next. Probably no church in New-England has been distinguished by more frequent and powerful revivals of religion, than the first Church in Providence, since he has been

A new Baptist Association has been formed in Upper Canada, called the Johnstown Association. It embraces 5 churches, 3 ordained ministers, and

Mariner's Church in Boston .- We understand that it is in contemplation, with the opening Spring, to make an effort in this city to erect a building for a Mariner's Church. The meeting on Central Wharf, which has been holden fo their accommodation between nine and ten years it is thought, may be advantageously removed, and a regular congregation established. A new Society has of late been formed, expressly for the benefit of this too neglected class of the community. It commences it operations under favour-able auspices, and will, we trust, obtain the patronage of not only nautical men, but of mer-chants, shippers, and all indeed who wish well to their country. A very small fund for the object has already originated in the bequest of a sailor, the commencement, we hope, of a series of donations for so useful and important a purpose. The 'Seamen's Friend Society,' it is said, will soon issue subscription papers; and a com-mercial, enterprising, generous community, it is confidently expected, will not withhold its effectual patronage. - Col. Cent.

The Rev. Dr. Skinner, of the Fifth Presbyterian Church of this city, has been dismissed from the Presbytery of Philadelphia, to take the pas-toral charge of the new Orthodox Congregation-al church in Pine street, Boston. The Commissioners from both churches were heard in support of their respective claims, occupying the atten tion of Presbytery from Monday afternoon until Tuesday evening, when they adjourned until Wednesday; at which time, the Rev. Dr. S. still maintaining his full conviction of his duty to remove, the call was placed in his hands and immediately accepted.—Philadelphian.

Dr. Skinner is expected in Boston next week, and will probably be soon installed.

ORDINATIONS, &c.

ORDINATIONS, &c.

The Rev. Samuel Presents was ordained over the second Congregational, Unitarian, Society in Northfield, on Wednesday, the 27th ult. The Introductory Prayer by the Rev. Mr. Lincoln, of Pitchburg. Sermon by the Rev. Mr. Pierpont, of Boston, from 2d Corinthians, ix, 6. Ordaining Prayer by the Rev. Mr. Rogers, of Bernardston. Charge by the Rev. Mr. Bailey, of Greenfield. Right Hand of Fellowship by the Rev. Mr. Gage, of Nashua village. And the Concluding Prayer by the Rev. Mr. Hall, of Northampton.

On the 5th inst. Mr. WARREN BURTON was ordained n Pastor over the Third Congregational Church and Society at Cambridge, Lechmere Point. Introductory Prayctery at Cambridge, Leenmere Point. Introductory Prayer, by Rev. Dr. Lowell; Reading of the Scriptures, by Rev.
Mr. Walker; Sermon, by Rev. Mr. Greenwood, from
Revelations 11th chap. 15th v.; Ordaining Prayer, by Rev.
Mr. Besele; Charge, by Rev. Dr. Ware; Right Hand of
Fellowship, by Rev. Mr. Barrett; Concluding Prayer, by
Rev. T. B. Gannett.

Ordained on the 27th Feb. Rev. CHARLES J. WAR-Ordained on the 27th Feb. Rev. CHARLES J. WAR-REM over the 1st Congregational Church and Parish in Attleborough. The Introductory Prayer was offered by Rev. Moses Thatcher of Wrentham; the Sermon was preached by Rev. Alvan Cobb of Taunton, from James I 8" Of his own will begat he us, with the word of truth;' the Ordaining Prayer was offered by Rev. Elisha Fisk o Wrentham; & the Charge was given by Rev. John Wilder former Paster of the same Church: Rev. Thomas T. Wa former Pastor of the same Church; Rev. Thomas T. terman of Previdence, R. I. presented the Right Hand of Fellowship, and Rev. Otis Thompson of Rehoboth made an Address to the Church and Parish.

At Industry, Elder DATUS T. ALLEN was ordained as pastor of the Baptist Church and Society. Sermon by Elder J. Torrey, of Readfield.

The following gentlemen, ABRAHAM S. FRENCH, WILLIAM FRENCH and ZACCHEUS BENNETT, having been elected to the office of Deacons, at the session of the New England Conference of the Methodist Episcopa Church in Lisbon, N. H. June 6, 1827,—were ordained at Hawke, N. H. Feb. 21, 1828, by the Rev. Bishop Hedding.

Hawke, N. H. Feb. 21, 1828, by the Rev. Bishop Hedding.

Zion's Herald.

SPECIAL NOTICE.

The Auxiliaries of the Mass. S. S. Union have been requested to forward their reports before the first of March. This request was made to give the Secretary of our Union suitable time to prepare a general report in season to meet the wishes of the Parent Society. But as many schools are still delinquent, they are now requested to make their returns as soon as possible; for no report can have a place in the Annual Report of the American S. S. Union, which shall be received after the tenth of April; as the general report of this Union must be forwarded to Philadelphia before the Middle of Next Month.

All reports should be sent to Mr. Stephen Fessenden, Secretary of the Union, Boston.

All reports should be sent to Mr. Stephen Pessender, Secretary of the Union, Boston.

The editors of Papers in different parts of the state who are friendly to the operations of Sabbath Schools are requested to give this notice one insertion in their publication.

ARTEMAS BULLARD, Gen. Agent of the Mass. S. S. U. Boston, March 11th, 1827.

The Managers of the Mass. Sabbath School Union are requested to attend a meeting of their Board, on the evening of Monday, March 17, half past 6 o'clock, in the Cowper Committee Room. By request, By request, S. Fresenden, Sec'y.

MASSACHUSETTS SABBATH SCHOOL UNION.

SECULAR SUMMARY.

NATIONAL CONGRESS.

IN SENATE.

Bills passed supplementary to an act for registering shills and vessels employed in the coasting trade; for extending to the 30th November next the commission appointed to adjust the claims under the first article of the treaty of Ghent, and to make a distribution of the money and by the British government to indemnify the losers of paid by the British government to indemnify the losers of

laves.

Bills in progress: relating to Florida private land claims;

Bicls in progress: relating to Florida private land claims; allowing duties on foreign merchandize imported into Louisville, Pittsburgh, Cincinnati, and St. Louis; relating to claims to certain lands in Michigan; making appro. for certain fortifications; making appro. for the support of the Military establishment for 1828.

Inquiry ordered: on the exp'y of separating the Marine Corps from the Army, and filling its vacancies with cadets from the Military Academy.

IN THE HOUSE.

Bills in progress: to authorize the President to cause the Missouri Salt Springs to be exposed to public sale; granting the right of pre-emption in the purchase of certain lands in Michigan and Indiana; and to authorize the distribution of the 7th volume of the Laws of the U. States; making appropriations for Internal Improvements; the Tariff bill.

Resolved, That the use of the Hall of the House of Repre-

If bill.

Resolved, That the use of the Hall of the House of Repreentatives, unless specifically granted by some order of the
louse, be prohibited for any other purpose than the public
usiness of Congress, and religious service on Sunday. A
trenuous but unsuccessful effort was made, to prohibit ditime service in the hall on the Sabbath; on the ground that is not needed for that purpose, there being now church-enough in the city for the accommodation of all.

MASSACHUSETTS LEGISLATURE.

MASSACHUSETTS LEGISLATURE.

IN SENATE.

Bills passed: relating to the Barnstable public records; Hampshire and Hamden Canal bill; to alter the town line bet. Medway and Holliston; to incorp. the Fali River Institution for Savings; to incorp. the New Bedford First Baptist Society; the Central Mills; providing for the use of broadrim wheels; to incorp. the Proprietors of the Central Locks and Canals on Connecticut river; the first Methodist Episcopal Society in Medford; to incorp. the Lowel Brewery; to establish the Warren Bridge Co. (19 to 17;) to incorp. the Southbridge bank; to incorporate the Stockbridge Academy—providing for Internal Improvements by Rail Roads—concerning houses of Correction—in favor of the Fire Engine belonging to the Bemis Manufacturing Company—relative to change of names.

Resolve passed: on pet. of D. Townsend:

Referred to next Gen. Court. the subject of previding further remedies in cases of trespass on woodlands; the pet.

Referred to next Gen. Court. the subject of previding further remedies in cases of trespass on woodlands; the pet of John Conkey; proposal for providing by law for the recording of mortgages of parachal property and for a right of redeeming such mortgage; provision for recording incumbrances on real estates by reason of any lien which Mutual Insurance Companies may have thereon; an order and bill concerning Hawkers and Pedlars; pet. of A. Fisher and others; pet. of Fem. Classical School, Brookfield; for the relief of persons confined for debt.

Refused passage: bill to incorp. Boston and Salem Stage Co.

Refused passage: bill to incorp. Boston and Salem Stage Co.

Indef. postponed: bills to incorp. the Southbridge, Belvidere, and Worcester Central Banks; resolve for appropriating \$1000 to the Agricultural Societies; and \$600 for celebrating our National Independence; the bill to incorp. the Porter Rhetorical Society in Andover; to facilitate the liberation of persons confined for debt.

Leave to withdraw: to K. Richards; Sanderson Acad.

IN THE HOUSE.

Bills passed: to incorp. the Newton U. Falls Rel. Soc.; the New Bedford 1st Meth. Soc.; the East Bridgewater bank; the Franklin bank; the Greylock bank; the Hamilton Hank, and Gloucester Bank additional bill—and a bill for the better regulation and instruction of the Indians and people of color in Dukes County; to incorp. the Brighton bank; to do. (additional) the Boston Chemical Co.; the add. to the Traders' bank in Salem; relating to the Barnstable County Records; the add. bill respecting the bridge over Merrimac river, between Haverhill and Newbury; and the Change of Names bill; for the government &c. of the State Prison, with amendments; additional rispecting Small Pox Hospitals; to provide for the use of broad rimmed wheels; Railway bill, (152 to \$4); to incorp. the India and Lowell banks, the Lowell Brewery, the Fall River Institution for Savings; the Hampsbirie and H. Canal bill; to incorp. the Stockbridge Acad.; bill to make New Bedford a half-shire town.

Resolves passed: relative to Nichols' Academy; respecting deaf and dumb persons, to be supported at the Acylum in Hartford; to grant half a township of land to the

Resolves passed: relative to Nichols' Academy; respecting deaf and dumb persons, to be supported at the Asylum in Hartford; to grant half a township of land to the Wesleyan Wilbraham Academy.

Leave to withdraw: to J. P. Tilton and others; to J. Mann and others.

Indef. postponed: bill to incorp. Trustees of Ministerial Fund in Blanford; relating to State Paupers; relating to the relief, &c. of the Poor; bill respecting taxation.

Referred to next General Court: bill on the salaries of the Governor and other officers; to incorp. the Boston Tide Mill Corp.; the subject of the excise paid by justices of the Peace; potitions of Lenox Academy; Pittsfield Female Academy, and James Cutler; and the bill providing for the establishment of the Mass. Literary Fund.

Militia.—The bill on this subject has been re-considered, and referred to the next Legislature, 85 to 79.

We learn that the Bill to establish the Warren Bridge Corporation has been approved by Gov. Lincoln.

FOREIGN.

A letter received in town, from a gentleman of this city, dated at Rome the 26th Dec. says, "The Austrian minister has this day communicated to the Papal Government the fact that the Porte has consented to the mediation of Austria."

N. Y. Gaz.

N. Y. Gaz.

William Cobbett has addressed a long letter to the
King of England, offering himself as Primo Minister, in
place of Lord Goderich.

The brig America arrived at New Orleans on the 12th Feb. from Vera Cruz, with sixty Spanish gentlemen, who have been expelled by the late arbitrary law of that republic. Lower Canada.—The political troubles of this Frozince do not appear to decrease. The last Quebec papers contain a general order from the Commander-in-thief, dismissing four Lieutenant Colonels from the service, and one Major, for interfering in politics—in opposition to the Governor.

[Trav.]

DOMESTIC.

Ireland.—Societies are forming in Pennsylvania, to aid the New Catholic Association of Ireland; and in both countries, the societies consist of Christians of different denominations. The principal aim is Ireland's universal emancipation. The means are, the encouragement of education, commerce, agriculture, the consumption of Irisi manufactures, a free and enlightened press, the purity of manufactures, a rece and enigntenest press, the parity of elections, the erection of houses for public worship, and the establishment of burial grounds for the interment of the dead without insult or contumely. They also propose to ascertain the number of the population of Ireland, the proportion of Catholics and Protestants, and the number of children of each in a course of education. Exertions for the Greeks .- So extensive a disposit

Exertions for the Greeks.—So extensive a disposition to afford assistance to the Greeks, we believe, has never before been excited in this city. The pupils at the Female High School devoted last Saturday, (usually a holiday.) to making up garments for them; and we have heard of several private schools which have devoted, and are to devote, a portion of time to the same object. A lady, we understand, took materials for fifty garments, intending to pay poor women and children for making them. We hear of female Greek associations in other places. In Albany, we are informed, one was established two or three weeks ago, which was attended by some of the first ladies of that city, which was attended by some of the first ladies of that city. re informed, one was established two of three weeks ago, which was attended by some of the first ladies of that city, and among them the lady of our late Governor, previously o his death.—[N. Y. paper.

Liberia.—Eight of the crew of the Ontario sloop of war ever paid off, and left at Cane Mésurado, by their own reuest.—The Ontario remained at that establishment seven

ys, and the officers were treated with much attention days, and the officers were treated with much attention, and entertained in a handsome manner by the colonists. They appeared to be in a flourishing condition, possessing all the comforts and many of the luxuries of life. Some of them had become quite wealthy; a trade and intercourse was established for a distance of 100 miles in the interior, and perfect harmony existed between them and the natives.

N. Y. Obs.

Two clergymen lately sailed from this city for England, to investigate their claims to the estates and titles of Scot-

o investigate their claims to the estates and titles of Scot-ish lords, of which, it is believed, they have become the egal heirs.—[I.N. V. Spec. A report was current at Havana, at the last accounts,

and generally believed, that twelve privateers were fitting out at New-York and Baltimore, destined to cruise against the commerce of Spain, under Commodore Porter's com-

mission.

Shiparreck — The brig Ann Maria, from New-York to St. John's was cast away Feb. 19th, on a ledge near Matinicus Island, Me. Nine persons out of ten were drowned; among whom were Capt. E. Crowell, of Cape Cod, J. Oglebee, mate, Mr. Knight, supercargo. John Smith, an Pockshopan, saved.

Pitteburg Coal Hill Turnpike Road - The Legislature of Pennsylvania have authorized the construction of an artificial road from Pittsburgh to the house of Wm. Fatow, in Pitt Township.

Dartmouth College.—In an address to the churches in N. Hampshire on the subject of Prayer for Colleges, it is stated that the Trustees of Dartmouth College have recently enacted new laws for its government, have made improved arrangements for its instruction and discipline, and are vigorously preparing for the increase of its accommodations.

Vt. Chron.

vigorously preparing for the increase of its accommodations.

Wit. Chron.

Mount Pleasant Institution, Amberst Ms. The Principals are Chauncey Colton and Francis Fellows. There are nine Instructers, viz. John C. Kostan, Department of Modern Languages; Calvin Colton, Chaplain, and Department of Intellectual and Moral Philosophy; Chauncey Pomeroy, Elementary English and Commercial Department, Chauncey Colton, Belles Letters and Oratory; F. Fellowes, Latin and Greek Languages and Literature; Gregory Perdicari, Ancient and Modern Greek Languages; W. P. N. Fitzgerald, Mathematics, Natural Philosophy and Drawing; Sidney L. Johnson, Latin Language; George Montague, Assistant in the Commerical Department and Clerk. The Catalogue for January presents the names of 68 pupils; of whom 26 are from Massachusetts, 18 from Connecticut, 11 from New York, 3 from Virginia, 2 from Maine, 2 from Georgia, 1 from Vermont, 1 from Pennsylvania, 1 from S. Carolina, 1 from France, and 2 from Greece.

Large Bequests.—Mr. John Grandhon, who lately died in Philadelphia, has left the following legacies: to the Orphan's Society, the Indigent Widows and Single Women's Society, the Pa. Institution for the Deal and Dumb, the Friends' Asylum near Frankford, \$5000 each; the Pa. Hospital, \$3000; the Pa. Soc. for Charity Schools, \$1000; to the Pa. Dispensary, \$80 per annum, the Southern Do. \$100, the Northern Do. \$120; the Apprentices' Library \$75 per annum. It is said he bequeathed several houses to their respective occupants; and that a residuary legacy to the Apprentices' Library will probably amount to \$40,000.

Fire.—We regret to learn that the Carpet Manufactory at Medway was destroyed by fire, on Saturday marging.

Fire.—We regret to learn that the Carpet Manufactory at Medway was destroyed by fire, on Saturday morning last, about three o'clock. Insured.

Pal. Five persons were arrested in New Orleans on the 11th, under the charge of having attempted to fire the city. One of them turned States' evidence, and disclosed their whole

Warning to Drunkards .- Mr. Robert Woods, of Bea wer Co. Pa. on the 5th inst. being in a state of intoxication, fell from his horse into Elkrup, and was drowned where the water was about 12 inches deep.—[Pittsburg Spec.

MARRIAGES.

MARKIAMER.

In this city, Mr. Joseph H. Thaxter to Miss Mary C only daughter of the late Capt. Albert Swasey.

In Hingham, Mr. Jarius Thayer, to Miss Lucy Burr. Near Hackensack, N. J. Rev. James V. C. Romeyn, to Mrs. Elizabeth, daughter of the late Capt. Pell.

DEATRS.

In this city, Ann Richardson, 87; Hannah Eaton, 36; Rebecca Cleall, 63; Mrs. Jane Fitzpatrick, 32, burnt to death by her clothes accidentally getting on fire; Mrs. Lydia, wife of Mr. Joseph Thayer, 21.

March 11, Miss Elizabeth L. Richards, aged 25.

In Dorchester, Mr. Samuel Williams, 64.—In Lunenburg, very suddenly, Mrs. Mercy Patch, wife of Capt. Aaron P. 63.

Aaron P. 63.
In Newport, R. 1. Mrs. Jane Hudson, wife of Capt. Thomas H. 56; and Mrs. Phebe, wife of Capt. Samuel Hudson, 50; Mr. John N. Hubbard, 55.
In Exeter, N. H. John F. Tilton, M. D. 26.
In Hudson, N. Y. Mr. Caleb Rand, 29, son of the late

Dr. Isaac Rand, jr. of this city.
In Moutreal, Mr. Daniel Bridge, 77, a native of Massa-

In Abington, 7th inst. Sally, wife of Mr. Zenas Smith.

In Abington, 7th inst. Saily, wife of Mr. Zenas Smith, d, aged 35.

At Surat, India, Mrs. Salmon, wife of Mr. Thomas Sainon, Superintendant of the Musica printing office at that In Geneva, N. Y. Rev. ORIN CLARK, D. D. pastor of

(3) To the Publishers of Papers and Periodical Works throughout the United States.

IT is intended before, or certainly by the 1st of May next, in a Pamphlet with other statistical matters, to notice all the Newspapers in the United States, and the City or Town where published, by whom, and the conditions of polication, &c. A copy containing the above shall be tathfully forwarded to each of you, who will insert this notice once, and forward a paper, or a copy of the work you publish, to Philadelphia, directed to "THE TRAVELLER."

Philadelphia, Feb. 22, 1828.

MASS. SABBATH SCHOOL DEPOSITORY.

JUST received at the Depository in the basement story of the Stone Church in Hanover Street, Boston, a large supply of BOOKS suitable for Sabbath School Libraries, and for Rewards.—Ameng them are—Sketches of Moravian Missions—Election Day—Ermina—Maria's Reward—Peacetul Vailey—Youth's Friend, vol. 4th—Youthal Dialogues—Scripture Natural History—also, a new supply of Sunday School Requisites. Other new works are shortly expected. Orders are solicited from the friends and supporters of Sabbath Schools and from individuals, which shall receive due attention.

Samuel N. Tensy, Agent M. S. S. U.

MISS E. A. NICKERSON,

Williams street, between Federal st. and Atkinson-st Respectfully gives notice, that she proposes to open a School for the instruction of Young Ladies, the first of

School for the instruction of Young Ladies, the first of April next.

The course of Instruction will include Reading, Spelling, Writing, Arithmetic, Geography, Projection of Maps and Charts, English Grammar, Composition, History, Rheteric, Philosophy, Astronomy, Geometry, the Latin and French Languages, Plain Sewing, Lace and Bead work, Drawing and Painting.

Terms. The English branches, plain and ornamental Needlework, Sper quarter. The French Language with the before mentioned branches, \$10 per qr. The Latin Language, Drawing and Painting, including the above, \$12 per qr.

LENN ACADEMY.

LYNN ACADEMY.

LYNN ACADEMY.

NOTICE is hereby given that the Spring Quarter of Lynn Academy will commence on the 17th inst. under the tuition and suderintendence of Mr. Geo. E.Delavan, a graduate of Yale College. Recommendations from the President and Professors of Yale College and from other gentlemen, inspire high confidence in the qualifications of Mr. D. as an Instructor in the various branches of Academical education.

The School embraces a Female department, which will be under the care of a Lady, possessing the literary attain-ments and other accomplishments requisite to instruct in the various useful and ornamental branches of female edu-Lynn, March 6, 1828.

WANTED a young Lady to take the charge of the Fe-male department of Westfield Academy, and to instruct principally in Drawing, Painting and Needle Work. A line addressed to E. Davis, Westfield, Mass. will to at-tended to.

March 14.

MEMOIRS OF URQUHART.

JUST published by CROCKER & BREWSTER, No. 47,
Washington Street,—Memoirs, including Letters and Select Remains of John Urquhart, who died Jan. 1822. By
Rev. William Orner, with a Recommendatory Preface by
Dr Chalmers. 2 vols. with a Portrait.

Extract from a Review.—" Soon after commencing the
perusal of these volumes, we could not conceive how the
Editor could maintain, much less increase, the interest
which the coprome had created, but we can truly as a

which the opening had created; but we can truly say, the which the opening had created; but we can truly say, the best wine was reserved for the last. In the opening we have the buddings, nay more, we have the bursting forth of talent and genius of no ordinary degree; but in the sequel we have the scholar, completely melted down into the christian, or rather we have the proud laurels of science, which he had so honorally won, and while they were fresh and unwithered on his brow, laid down at the foot of the cross, with high means into and Christian and Chri while the wearer with high magnanimity and Christian simplicity is exclaiming "What things were gain to me, while the state with the sample of the sampl

Palestine.
Scott's Family Bible, in boards, sheep, or calf. Boston stereotype edition. 6 vols. Royal Octavo. March 14.

FRESH SPRING GOODS

FRESH SPRING GOODS.

JUST opened at 429, Washington Street, (South end.)
Cases Extra stout (yard wide) Irish Linen,
Do. do. Superfine Soft Dress, do.
Do. do. 7-8 do. do. in small pieces.
Bright pink and blue Copperplates,
Super. two, three and five cold Patches,
Rich Bird and Palm figured do. do.
Fine and low priced Mourning Crapes,
50 to 75 pairs Ladies' black silk Hose, at 75 cents per pr.
3 cartons elegant real Barage Hdks. 62 1-2 cts.
Chexp black soft Satins.
Also, English Plaid Silk Cravats.

Cheap black soft Satins.

Also, English Plaid Silk Cravats.

Black Italian do. plaid Berkeley do.

A large assortment of low priced

Merino, Cashmere, Raw Silk and Valencia Shawls,

For sale as above by WALES & DANIELL.

nearly opposite Essex Street.

N. B. Purchasers are invited to examine the chove articles, particularly the Linens, Patches, Silk Hose and Cravate. Cravats.

POETRY.

From the Episcopal Watchman. THE SABBATH MORNING. How calm comes on this holy day!—
Morning unfolds the eastern sky,
And upward takes her lofty way
Triumphant to her throne on high.
Earth glorious wakes, as o'er her breast
The morning flings her rosy ray,
And blushing from her droamless rest
Unveils her to the gaze of day:
So still the scene, each wakeful sound
Seems hallowed music breathing round.

The night-winds to their mountain caves,
The morning mists to heaven's blue steep,
And to their ocean depths the waves
Are gone, their holy rest to keep.
Tis trangul all—around—above—
The forests far which bound the scene
Are peaceful as their Maker's love,
Luke hills of everleating green.
And clouds like earthly barriers stand
Or bulwarks of some viewless land.

Each tree that lifts its arm in air,
Or hangs its pennive head from high,
Seems bending at its morning prayer,
Or whispering with the hours gone by;—
This holy morning, Lord, is thine!
Let silence sanctify thy praise—
Let heaven and earth in love combine,
And morning stars their music raise!
For 'tis the day—joy—joy—ye dead—
When death and hell were captive led!

(BY MRS. SIGOURNEY.) "As thy day is, so shall thy strength be."-Deut.xxxii,2

When adverse winds and waves arise. When adverse winds and waves arise, And in my heart despondence sighs, When life her throng of care reveals, And weakness o'er my spirit steals, Grateful I hear the kind decree, That "as my day, my strength shall be." When with sad footsteps memory roves Mid smitten joys and buried loves, When sleep my tearful pillow flies, And dewy morning drinks my sighs Still to thy promise, Lord, I dee, That "as my day, my strength shall be.

One trial more must yet be past, One pang—the keenest and the last— And when with brow convulsed and pale, My feeble, quivering heart-strings fail, Redeemer! grant my soul to see That "as her day, her strength shall be."

MISCELLANEOUS.

For the Boston Recorder CONSTITUTION OF THE AMERICAN PEACE SOCIETY.

Among the many sanguinary customs which have afflicted the world, no one has involved more nave afflicted the world, no one has involved more crime and calamity than public war, and no one has been more repugnant to the spirit and precepts of the Christian religion. Consequently no object of philanthrophy can be more deserving of the attention and patronage of all who bear the Christian name, than that of abolishing the practice of attling actions. the practice of settling national controversies by a resort to the sword. For this purpose, were i a resort to the sword. For this purpose, were it practicable, it would be desirable to form a Soci-ety which would embrace all the nations of Christendom. But, as this cannot be done, and as ex-perience has shown that National Societies, for

perience has shown that National Societies, for philanthropic objects, are eminently useful, the subscribers agree to form a National Peace Society, on the following principles:

Article 1. The object of the Society shall be to diffuse light respecting the evils of war, and the best means for effecting its abolition: and it will devise the property man of all exactly and of all states. admit as members men of all creeds and of all

Art. 9. It is expected that the funds of the So ciety will consist of annual subscriptions, life subscriptions, donations of individuals, and con tributions of Auxiliary Societies and such Chris tian churches or congregations, as may be disposed to afford them aid.

Art. 3. The payment of five dollars, or more, annually, shall entitle any person to member-ship;—any person who shall pay thirty dollars at one time, shall be a member for life; and any do-nor of fifty dollars, or more, shall be an honorary member of the Society. Every annual subscription must be paid on or before the 25th of Dec

of every year.
Art. 4. Every subscriber may receive, annually, twelve numbers of the "Friend of Peace" or the "Harbinger of Peace" or such other work as the Society shall make the vehicle of its commi nications, and also the Annual Address when that shall be printed. Auxiliary Societies, churches or congregations shall be entitled to the value of two-thirds of their contributions, in the tracts or periodical publications of the Society, at the wholesale prices. Any religious society that shall make its minister, or any member of it, a life-subscriber, shall in like manner, be entitled to two-thirds of the value of the money they shall pay into the treasury; and females, who form associations to aid the Society, shall be titled to the full value of the money which they may contribute, in tracts or periodical works of the Society when required

ducted by a Board of twenty Directors, who shall have power to supply such vacancies in their number as may occur by death or resignation— to appoint such officers, agents, or assistants, as they may deem necessary-to appoint their own meetings, and special meetings of the Society; directing as to time and place, and to manage the funds and all the concerns of the Society, and to add to their numbers, not exceeding ten others who must be members of the Society.

Art. 6. At the Annual Meeting the Directors

and Treasurer shall exhibit their Reports and the Directors shall be chosen for the ensuing year, who shall appoint the time and place of the

Art. 7. The presiding officer of the Society, or his proxy, together with the Secretary and five other members, shall constitute a quorum to do business; but a less number may adjourn to an-

Art. 8. Auxiliary Societies shall be entitled to be represented at the meeting of the Society by one Delegate, provided they pay ten dollars, or more, to the funds of the Society. Should they pay sixty dellars, they shall be entitled to be represented by two Delegates, and auxiliaries paying one hundred dollars, or more shall be entitled to choose one member of the Board of Managers

and also to send one Delegate to the meetings of the Society, for every hundred dollars paid.

Art. 9. The object of the Society shall never be changed: but, in other respects, the foregoing articles may be amended, and others added. at the meeting for organizing the Society, or at any subsequent meeting, which shall be duly no-tified, provided three-fourths of the members present shall concur in the amendment, or mendments, or the article or articles proposed to

be added. Art. 10. Provided the number of subscriber in Philadelphia shall, on the 30th of April, 1823, exceed the number of subscribers in the city of New York, the first Annual Meeting shall be held in Philadelphia on the day next preceding the in Philadelphia on the day next preceding the meeting of the General Assembly in May. But provided the number of subscribers in the City of New York shall, on the 30th of April afore-said, exceed the number of subscribers in Philadelphia, then the first Aunual Meeting shall be held in New York, on the day next preceding the meeting of the American Bible Society.

The Executive Committee of the American Home Mis nary Society propose to commence, as soon as the neces-y arrangements shall be made, a Periodical Work, an original plan to be entitled.

HOME MISSIONARY, AMERICAN PASTOR'S JOURNAL. REV. ABSALOM PETERS.

REV. ABSALOM PETERS,
Corresponding Secretary of the Society.

The double title of the work is chosen in reference to the two fold plan, which it is designed to embrace. The first part, and that which will come properly under the title of "The Home Missionary," will be devoted to such matter as may be arranged under the following general heads.

I. Each number shall contain a short original address adapted to the Monthly Concert for Prayer, furnished for the work, and accompanied with the author's name.

2. Extracts from the correspondence of the Society, caefully condensed and arranged under apprepriate titles, with editorial remarks.

3. Original articles on the best means of establishing churches and rendering permanent the benefits of Christinity in our new settlements;—on the state and prospects of the church in the United States;—the influence of religion on the intellectual, literary, and moral character of the country, and the perpetuity and purity of its civil Institutions.

Brief historical potices of churches planted in the

tions.

4. Brief historical notices of churches planted in the days of our Fathers and of early Domestic Mussionary ef-

days of our Fathers and of early Domestic Alissionary enforts in this country.

The latter title of the work is added in reference to the
topics embraced in the Prospectus of a new Periodical, of
original plan and character, recently issued by the Rev.
Austin Dickinson, to bear the title of
"THE AMERICAN PASTOR'S JOURNAL: or Original
Sketches of real characters. Conversations, and striking Facts. Furnished chiefly by Clergymen."

Mr. Dickinson having generously relinquished this plan

ing Facts. Furnished chiefly by Clergymen."

Mr. Dickinson having generously relinquished this plan for the benefit of the Society, the Committee have retained the title of his proposed work, and it will be the purpose of the Editor, as far as practicable, and as far as it may add to the interest and value of the Society's Publication, to devote a public of the work to the topics contemplated in the above named Prospectus.

[See Boston Recorder, Vol. XII. p. 120

vote's justion of the work to the topics contemplated in the aboys asmed Prospectus.

[See Boston Recorder, Vol. XII. p. 189, and the cov-er of the National Preacher for December, 1827.] At the close of each number will be inserted the Treas-urer's Monthly acknowledgement of Receipts.

urer's Monthly acknowledgement of Receipts.

CONDITIONS.

The work will be issued in Monthly numbers of not less than 16 pages Svo. meatly executed, with a preface, title page and fidlex, to be furnised at the end of the year.

Price One Dollar a year, in advance; or One Dollar and fifty Cents, if delayed till after the reception of the third number. Any individual, sho shall procure six responsible subscribers, shall be calculed to a seventh copy cratis, for one year.

gratis, for one year.

3. Each contributor to the funds of the Society shall be furnished with that number of the work in which his contribution is acknowledged.

4. Each individual who shall contribute, at one time to

4. Each individual who shall contribute, at one time to the Society the sum of ten dollars, or more, shall be entitled to a copy of the work during the year.

5. Each Town or Church Association or Society, which shall agree to contribute to this Society or to any of its Auxiliaries, whose income is paid to this Society, the sum of Ten Dollars, shall be entitled to a copy of the work, and also a copy for every additional Ten Dollars so contributed; and any individual who shall collect and pay over at one time, to this Society or to any of the Associations or Auxiliary Societies above named, the sum of Tuenty Dollars, shall be entitled to a copy of the work.—A copy of the work, will also be sent gratuitously to each

Treenty Dollars, shall be entitled to a copy of the work.—
A copy of the work, will also be sent gratuitously to each
of the Secretaries of the State and County Societies and
Agencies Auxiliaries to the A. H. M. S.
5. Each number of the work shall be dated the 25th day
of the month in which it is published and furnished to subscribers previous to the next Monthly Concert for Prayer.
6. The entire proceeds of the work, after deducting expenses, shall be devoted to the cause of Home Missions.

REMARKS.

penses, shall be devoted to the cause of Home Missions.

REMARKS.

To the Rev. Clergy and others friendly to the object of the A. H. M. S.—to the Missionaries of this Society and of all kindred Societies in the United States.

Beloved Brethren.—The undersigned have issued the above Prospectus of a new Periodical, under a deep sense of their dependence on the co-operation of the friends of the cause of Christ and of our country, to make it what it is designed to be, a truly Original and American Work. For this purpose they have adopted a plan which appears, least of all, to interfere with the province of any other Periodical now in existence. The Monthly Concert Address in each number is intended to be of the most catholic character, designed as an appeal in behalf of all the benevolent efforts of the day, suited to every congregation in Christendom, which shall be convened to pray for the coming of Christ in the glory of his kingdom. A few only of the remaining pages have been reserved for the Society's Correspondence, because it is believed that the value of the work may be greatly increased and the cause more effectively.

Correspondence, because it is believed that the value of the work may be greatly increased and the cause more effectually aided by selecting only such portions of it as are of the most interesting and instructive character, and reducing them to a smaller compass than that in which they are usually presented to the eye of the Committee. The residue of the work is designed to be filled with an interesting and useful variety of original matter, the materials of which are all to be gathered from American ground.

On this plan it is believed, that the Editor, by a diligent curvey of the affairs of the church in the United States, for which he enjoys peculiar advantages,—by securing the pledge of ministers of high standing to furnish the monthly addresses,—and by relying on the intelligent Missionaries of the Society and Clergymen generally throughout the country, to supply materials for the remaining portion of the work, will not fail to produce a Religious Manual, of the size contemplated, which will be read with intense and general interest, while, at the same time, it will be a cor-

the size contemplated, which will be read with intense and general interest, while, at the same time, it will be a correct and authentic Home Missionary Intelligencer.

But, to render such a work pre-eminently useful, there must be UNION OF EFFORT. As it is intended to consist principally of original matter, and that of a specific character, such as no genius can originate, it is obvious that it ought not to be commenced without being furnished with numerous pledges of supplies. It will be important also to have a considerable number of communications on hand at the commencement, as well as afterwards, that due

also to have a considerable number of communications on hand at the commencement, as well as afterwards, that due regard may be had to order in the arrangement of subjects, and a austable variety be presented in each number.

The co-operation of MINISTERNS, of different denominations, willing to aid in executing this design, is, therefore, respectfully and affectionately solicited. As it is important to the interests of the Society that the first number be issued in the month of April neat, individuals will confer a favor by writine, as soon as practicable, either furnishing.

issued in the month of April next, individuals will conter a favor by writing, as soon as practicable, either furnishing matter for publication, or stating definitely what contributions may be expected from them hereafter.

Looking to God for a blessing on every effort of the benevolent to fill the world with his glovy, the undersigned are happy in the belief that they serve the Church of Christ by commending this design to the patronage and prayers of the Christian public.

Jour D. Krasz, Chairman.

JOHN D. KEESE, Chairman. J. M. MATHEWS, J. M. MATHEWS,
PETER HAWES,
JOHN NITCHIE,
ELEAZAR LORD,
M. BRUEN,
KROWLES TAYLOR
ELIMU W. BALOWIN, Ez. Com. of the A. H. M. S. ARCHIBARD FALCONER. ABSALON PRIERS, Cor. Sec. A. H. M. S. Sice of the A. H. M. S. 144 Nassan-street, N. York.

THE WAY TO DO IT.

By the Rev. C. White, of Thetfort, Vt. "I ascertain, in the first place, the number of school districts in the town which it is proposed to supply and then inquire for the best and fittest men ply; and then inquire for the best and fittest men in the place to act as agents. Each one of these request in person, either in a public meeting or at his own house, to visit every family in the district assigned to him, and ascertain how many, and who, are destitute of a whole Bible. Puting into his hands a sufficient number of Bibles, I request him to sell, if possible, to every destitute family, and, if this cannot be done, to endeavor to obtain subscriptions enough in the district to supply those who will not, or cannot buy. If this fail in part, I request him to report to me, at a time and place appointed, the names of those still unsupplied, as well as the whole number found destitute. At that time and place, the citizens being assembled by previous request, I state, from the various district reports, the town; and also the exact amount of money ne-cessary to supply them with Bibles. I then ask for a subscription, equal to the given amount, which there is always town patriotism enough to raise immediately.
"I have found efficient faithful men enough in

every instance, ready to act as agents in this way. When I have given them directions personally

[this is essential], the business has been faith-fully done. Two or three days are sufficient to ed at the Installation of Rev. Howard Malcom fully done. Two or three days are sufficient to supply our largest towns. Of the towns I have examined and supplied, one had 63 families, one 53, one 45, and one 40, destitute of a whole Bible. "Let five or six ministers in a County leave their people for a few days, and thus examine and supply a few towns each, and any of our Counties may be supplied with Bibles in three weeks. The greatest difficulty arises from want of Bibles. It is essential to this plan that enough of these be on hand when the work is begun. Let the Vt. B. S. on credit, put into its treasury 8000 Bibles; let six or eight hundred of these be thrown into the centre of every county; and our ministry may arise and supply every destitute family in Vermont in three months, and pay into the treasury the cash for the 8000 Bibles .-And there is a spirit in our clergy, which needs only to be roused, to do this. But the State Society must supply us with Bibles in advance, of we can do nothing—we shall do nothing."

Vt. Chron.

TEMPERANCE

AMERICAN TEMPERANCE SOCIETY We have received the First Annual Report this Society, which was formed in Boston, early in the year 1826. The Report and other docu-ments form an interesting Pamphlet of about 70 pages. The executive Committee have turned heir chief attention toward the acquisition of a fund for the support of the future Secretary of the Society. For this purpose the Rev. Dr. Ed-wards, now of Boson, and the Rev. Nathaniel Hewit, of Fairfield, in this State, were, for some time, employed in presenting the great enter-prize to the public, and receiving donations from the pious and humane. The total of the funds now amounts to \$13,311, 53—a sum inadequate to the support of a permanent Secretary. Committee remark that while they "have been nearly two years employed in endeavouring to gather twenty thousand dollars to promote the temperance of the nation, fifty millions of dollars been freely speat, to foster and extend intemperance in the country, with the awful sa-crifice of more than sixty thousand lives on its altars." Still they see indications of the approach of a brighter day. They have abundant evidence from all parts of the country that the ublic will not only endure the measures proposed by the Society, but is calling loudly for their

The character and station of the individuals who are uniting their efforts to suppress intemperance, in the view of the Committee, form one ound of encouragement. In very considerable numbers "those who are regarded as the guides and the lights of the people," are foremost in the work of reformation—and their influence and example is beginning to be felt. The nature of the efforts, is another ground of encouragement. It is not the useless attempt to make men drink ardent spirits moderately—but to make them abstain entirely; not an attempt to keep a turbu-lent river within banks which are low and easily verflowed-but to dry up its fountain.

The Committee very correctly, in our opinion claim that moral influence only can, in this try, be applied to check intemperance. So many, in various ways, are directly or indirectly concerned in this matter, that the powers of our government, if exerted, are not sufficient to remove intemperance from the land. As well might government attempt to reduce a civil re-bellion, when the very men on whom they rely for its suppression are implicated in the revolt.

Conn. Obs.

From the Philadelphian.
INTEMPERANCE IN THE ARMY.

It would be naturally inferred from the report of the Secretary of war, that the spirit of tem-perance was getting possesion of the army, but this is a mistake. He refers to the officers, not the soldiers, some of the most grossly brutish of the former have been dismissed the service. But whoever will repair to any of our military posts, and see the effect which whiskey produces on the soldiers, will wonder at the stupidity of gov-ernment, and the assurance of the Hon. Secretary, in saying that intemperance is abating in the army. Instead of this, it is making the soldiers a poor, lean, feeble and effeminate looking set of men; at one military post they are in the habshop, and there drinking in the poison. The government encourages this, by dealing out according to law so much whiskey daily, enough to create an appetite that may ruin the army.— They might as well order a daily dose of oil of vitriol. Napoleon, or Frederick, would do no such

An accomplished physician in the army lately told me that this system of administering ardent spirits was not only of no use, but was positively mischievous; and added he, "Seven eighths of the cases of disease which have occurred within my knowledge in the army, are the result of In-temperance." Our soldiers, at this rate, will be pretty trim for sudden war. the government interpose its arm? What are our influential men, some of whom profess to be Christians, what I say, are they doing, that they do not represent and urge the case?

An officer of the army last week informed me, that a soldier, having received a moiety of pay got a furlough, went off, and in three weeks spent eizty one dollars for ardent spirits alone, drank incessantly, and returned to his post soaked in liquor. He was otherwise healthy, as was proved by examining his body after death, but his nerves were so stretched and abused, that shortly after he returned, on their collapse, he was seen to utter a wild and hysterical laugh, pitched forward on his face, and was taken up dead. Oh what an end! Beware, ye drunkards

For the Boston Recorder. The cober and moral part of the community have fre quent occasion to lament the permicious practice of givin treats, on most occasions where it is practised; but mor especially that the state of morals should so degenerate that a Justice of the peace should set an example on receiving his commission. An instance of that kind recently occurred in my neighborhood.—Query: Can such a mar expect to exert a salutary influence over the rising genera PROMPTER.

DEFERRED ARTICLES.

Christian Almanac of Paris.-A letter from the Rev. Mark Wilks, dated Paris, Dec. 12 1827, says, "The first year of our printing this Almanac, we sold 7000 copies; last year 12,500. This year, 15,000 will not probably suffice. These are small numbers compared with your nillions; but they are large in a country

this. N. Y. Obs.

The National Preacher, for February, has two sermons by the Rev. Dr. Woodbridge, of Hadley, Ms. One is entitled, "Pride abased by the gospel." from 1. Comp. 100. gospel," from I. Cor. 1. 29; the other, respect to the lowly," from Ps. exxxviii, 6.

The American Evangelist, for February, has a sermon by the Rev. G. Cowles, of Danvers, Ms. entitled "The Government of God," from Ps.

The Baptist Preacher, No. 5, contains a Sermon, on "the necessity of piety in the faithful discharge of parental duties," by Rev. Daniel Chessman, Pastor of the Baptist church, Hallow-

as Pastor of the Federal Street Baptist Church. By Rev. James D. Knowles, Pastor of the 2d Baptist Church in this city, It is on "the value and efficacy of Truth."

Washington Irving, is at length completed, and is said to be in the press both in England and this country. Mesers. G. & C. Carvill, will publish it in this city early in March. The author has been employed for years on the work, with the most ample materials at hand, and the best opportunities for ascertaining the authenticity of every fact he has related.—Eve. Post. Ireing's Life of Columbus .- The Life of Columbus b

Alumni Society.—It will be recollected by our citizen at at the last Commencement in Yale College, a society Alamni Society.—It will be recollected by our citizens that at the last Commencement in Yale College, a society of the Alumni was formed for the purpose of raising funds for the benefit of this ancient and justly celebrated University. We are happy to learn that funds to a considerable amount have been raised; and that it is expected that much more will be received.—N. Haven Chron.

Improved Mangle.—A person at Leede, England, has obtained a patent for a mangle, on a very improved plan, which fids fair to supercede the cumbersome machine in common use. It is stated to possess every requisite of the old machine, and to require but half the labor in using it, and a fourth part of the space.

YOUTH'S COMPANION.

Published Weekly, by WILLIS & RAND, at the Office of the Boston Recorder. Price One Dollar a year in ad CONTENTS OF NO. 38.

Narrative. The Lost Child.—Religion. Letters to a Vorence.—The Substant School. Ruined John.—The Nursery. Birth of Jesus Christ.—Natural History. Different Races of Men; Negro Race. Remarkable Proof of the Immortality of the Soul.—Youth's Companin. On Alacrity.—Poetry.—Sonnet. The Rose.—Masins.

Letter from the State of Maine.

Messrs. Editors.—I inclose one dollar to pay for the Youth's Companion; and wish you to direct it to C. & L. D. I take this paper for my Children. They have paid me for it in chopping wood.

Feb. 18, 1828.

Your friend, J. D.

CORNHILL SABBATH SCHOOL BOOK-STORE.
SIGN OF WASHINGTON'S HEAD. JAMES LORING, 132, Washington-Street, has for sale an extensive assortment of Books, suitable for Sunday Scholars and Teachers, among which are the following (5): A liberal discount is made from the retail prices. Additions to the variety are constantly made. Narratives of Hindoo Con- Italian Convert.

Recaptured Negro. Essays to do Good. Lily Douglas. The Catechist. The Pilgrim of India. By
Mrs. Sherwood. Mrs. Sherwood.
The Hindoo Traveller. By
Mrs. Sherwood.
Power of Instruction, or
The Guilty Tongue.
The above books are now in Ayah and Lady. By Sherwood. History of George Des and Lady. By Mr. press. Bower Tales. The Young Jewess, a Nar-The Sister's Friend. Rural Rambles. Farmer's Daughter. Juliana Oakly. By The Banks of the Irvine,

The Banks of the Irvine,
Maternal Solicitude for a
Daughter's Best Interests.
Reciprocal Duties of Parents
and Children.
Practical Hints to Young
Lincoln's Scripture Watts on the Mind, with Cecil's Remains

Thorston on Repentance.
Helen of the Glen.
Little Henri, the Lost Child
Nina, an Icelandie Tale.
Warning and Example. Edwards on Religious Affec-Beautiful Vine, and other Sketches.

Mother and her Daughter at School. By Mrs. and Miss Taylor. Warning and Example. Young Convert's Apology Lottery Ticket. A Tale. Peaceful Valley. Peaceful Valley.
Factory Girl.
Beauties of Fenelon.
Economy of Human Life.
Wisdom in Ministure.
Fenelan's Pious Reflection Village School. Mason's Self Knowledge. Palmer, or Display. By Jane Taylor. er's Present. By Mrs. Pilkinton's Scripture

Providential Care. Scripture Natural History

Sherwood's Governess Maria's Reward.

Rose and Emily. Good Grandmother

Orphan Boy.
Jessy Allan.
Urquhart's Memoirs.
Alfred and Galba.
The Twin Sisters.
History of Susan Gra

Happy Family.

tory.
Hieroglyphic Bible.
Father Clement.
Hints on Nursery Disciplin
Seraphical Shepherd.
Seraphical Schement. w's New Testament pelling Book. nes Somers, the Pilgrim's Brooke's Apples of Gold. Innocent Poetry. Visits to a Cottage. story of Jack Halyard. Jane and her Teacher. George Wilson and In School & Out of School Adelaide Murray. Pastor's Sketch Book Friend

Catharine Brown, the In-Sunday School Teacher's Guide. Guide.
Anna Ross.
Memoir of Miss Sinelair.
Choice Pleasures for Youth.
Mother's Portrait.
Walks of Usefulness in

Sketch of My Friend'sFam- Examples of Piety

ily.
Profession is not Principle.
The Decision, or Religion must be all, or is nothing.
Picturesque Piety. By 1. Taylor.

Female Sunday Sch. Teacher Taylor's Itinerary.

CENTURY SERMON. (THOSE who are collecting Pamphlets, with a view to ind and preserve them, should not omit this) A SERMON, preached in Christ Church, Quincy, or ince its constitution of Christman day A SERMON, preached in Christ Church, Quiney, on completing a century, since its formation on Christmas day 1827; by Benj. C. Cutier, Rector, published by request of the Society.

For sale by R. P. & C. Williams, Hilliard, Gray & Co. Samuel H. Parker, Marsh & Capan, Boston, T. & J. Swords, New York.

March 7.

DR. GILL'S COMMENTARY, at \$2500. Lincoln & Edmands, 59 Washington-St. Hoson, have on hand a few sets of Dr. Gill's Commentary in 9 vols. Quarto, which will be sold at 25 dollars per set, if soon called for. The work formerly sold for 63 dollars. Feb. 29.

CAMBRIDGEPORT PRIVATE GRAMMAR

CAMBRIDGEPORT PRIVATE GRASMAR
SCHOOL.
THE Spring Quarter of this School will commence on
Watchenday, March 12th. The branches taught, are reading, Writing, Arithmetic, English Grammar, Geography
Ancient and Modern, with the use of the Globes, History, the Latin, Greek and French Languages, Algebra, Natu

Ancient and Modern, with the use of the Globes, History, the Latin, Greek and French Languages, Algebra, Natural and Moral Philosophy, &c.

The School is situated one mile from the Colleges. The number of Scholars by the Constitution is limited to thirty. From this circumstance, and the retirement of the local situation, it is believed that the advantages for acquiring the knowledge requisite for entering into comesercial life, or for admission to the University, are fully equal to those of any other institution of the kind. Terms per quarter, for tuition and contingent expenses from \$5, to \$8. Hoard, including washing, may be obtained in good families for \$2, or \$2,25 per week.

There are four vacations in the year of one week each, at the close of each Quarter.

Refer to Rev. T. B. Gannett, Rev. B. Jacobs, Dr. J. P. Chaplin, Hon. S. P. P. Fay, Cambridge Pert, and Dea. Wm. Brown, Cambridge, Trustees.

By order of the Trustees,

Feb. 29.

HARDINARDE Research**

'HARDWARE.—Removal.

ADAMS & FESSENDEN have removed to the new store,

No. 80, State Street,
directly opposite their former situation, and nearly opposite
Kilby Street, where they have for sale a general anortment
of Hardware, Cutlery and Heavy Goods, to which they
would invite the attention of purchasers.

March 7.

3mo.

NEW SCHOOL FOR MISSES

NEW SCHOOL FOR MISSES.

THE subscriber proposes to open, on Monday the 7th of April next, in this city, a School for Young Misses,—from about seven to fourteen years of age. His attention will be given to the thorough instruction of his pupils, in those branches which lie at the foundation of a solid education,—such as Reading, Writing, Orthography, Arithmetic, Geography, History, ancient and modern, &c. The French and Latin languages will be taught if the Parents or Guardians request it. Particular attention will be given to Reading and Promunciation, points not unfrequently regarded as of minor importance. The manners and morals of his pupils, will receive his constant and serious attention. His care of a large school in one of the neighboring towns for some time past, has given him much experience, and he trusts, some facility in the business of instruction, and he hopes by a conscientious discharge of the responsible duty he undertakes, to deserve from the public, the patronage he respectfully solicits.

(D) The school room is in Winter-street, very pleasant and convenient.—Hours from half past 8, to 2. Terms & further particulars may be known on application, to him at No. 1, Montgomery Place.

R. P. ADAMS.

RIPKRENCES.—His Honor Thomas L. Winthrop, Hon. Samuel Hubbard, Rev. Benj. B. Wisner, James C. Merrill, Esq. Pliny Cutter, Esq. Enoch Hale, M.D. Josiah Quincy, Jr. Esq. Mr. George B. Emerson, and Mr. Benj. T. Read, Jr.

BRADFORD 4CADEMY.

BRADFORD ACADEMY.

BRADFORD ACADEMY.

THE Trustees of Bradford Academy would not have brought their institution before the public at this time, sensible as they are, that the public can know but little of the merits of an institution by a prospectus, had not some changes been contemplated in the Female Department, which render such a measure necessary.

The change, in regard to this Institution, was the result of a review of the deatings of God with this seminary; the many great and spiritual blessings frequently bestowed; the influence, which it has exerted already upon the best of all causes; the success of past efforts here, in

ed; the influence, which it has exerted already upon the best of all causes; the success of past efforts here, in preparing many distinguished females for extensive usefulness; likewise the feeble, stinted aid, which the public have ever proffered for the support of female seminaries, in comparison with the liberal bequests made for the education of the other sex. There is not a female school in the country liberally endowed.—Not one, whose resources are sufficiently ample to afford those facilities for thorough, systematical instruction, which the present exigencies of female education demand.

It is the intention of the Trustees to adont those most

It is the intention of the Trustees to adopt those mean ures, which will eventually secure to their seminary, bythe blessing of God, all those important advantages, necessary to render female education what it should be.

As a first step, the Board have taken efficient measures

for increasing their philosophical apparatus, and library of reference, so as to answer in a good degree the important

reference, so as to answer in a good degree the important ends of such collections.

Other measures, having a direct and important Learing upon their object, will soon be laid before the public.

The Female Apartment will be opened for the reception of Young Ladies, on Wednesday, the 30th of April next, under former Instructers. There will be two terms of thirteeu weeks each, separated by a vacation of two weeks.

The classification will be such, as experience will deem heat adapted to secure improvement. As the regular classest adapted to secure improvement.

The classification will be such, as experience will use in best adapted to secure improvement. As the regular classification of the scholars is considered of prime importance, and as it will occupy a considerable portion of the first week, it is peculiarly desirable, that those, who attend the Academy, should, if possible, enter at the commencement of the term.

Academy, should, if possible, enter at the commencement of the term.

The branches taught are, Reading, Spelling, Defining, Penmaking, Chirography, Mental and Written Arithmetic, Ancient and Modern Geography, Composition, History, Geometry, Algebra, Natural Philosophy, Grammar, Punctuation, Rhetoric, Chemistry, Intellectual Philosophy, and Astronomy. The principal books used last year, were Porter's Analysis, Walsh's Arithmetic. Colburn's First Lessons, Morse's Geography, Whelpley's Compend, Goodrich's History of the United States, Worcester's Elements of History, Simson's Euclid, Colburn's Algebra, Conversations on Natural Philosophy, Murray's Grammar, Blair's Rhetoric, Conversations on Chemistry, Upham's Text Book on Intellectual Philosophy, and Vose's Astronomy. To the above will be added the present year, Newman's Rhetoric, and Woodbridge's Larger Geography.

The sciences of Natural Philosophy and Chemistry will be illustrated by experiments. The study of the Bible will as usual claim much attention.

Tuition for the regular classes of young ladies will be \$5, a term; for the minor class \$3, to be paid at entrance.

\$5, a term; for the minor class \$3, to be paid at entrance.
Young Ladies, that may attend the Academy, will often find it convenient to have books of reference relating to the man it convenient to have noted of requested to bring such as may be in their possession.

Books and stationary of all kinds may be had at the Acad-emy on reasonable terms.

emy on reasonable terms.

The male Apartment will be continued under the present Preceptor. The first summer term will commence on the 30th of April next, and continue thirteen weeks. Tuition, \$4 a term. By order of the Board of Trustees, Bradford, Feb. 18, 1825. 4tc J. Kinball, Treas.

NEW BOOKSTORE.

NEW BOOKSTORE.

WILLIAM PEIRCE and HORATIO N. WILLIAMS, respectfully give notice, that they have formed a connexion in business, and occupy Store No. 20, Market Street, Boston, near Washington Street, and opposite Niceses. Maynord & Noyee's, where it will be their constant endeavor to accommodate their friends and the public with the best works in Theology, and Practical Recigion, bush Authors as Doddridge, Baxter, Watts, Edwards, Scott, Dwight, Chalmers, and Foster; together with the most popular and useful Religious Publications of the day; and spiproved, standard works, in the departments of Literature and Science, generally.

Subbath School Library and Reward Books will be

iforeo, standard and in a standard social to a science, generally.

Subbath School Library and Reward Books will be given to that class of publications designed for children and youth.

Stationary and Paper will always a standard and subsequently standard standard and standard stan A good assortment of Stationary and Paper will always

A good assortment of Stationary and Paper will always be kept on hand.

Printing, in its various branches, will be executed with neatness, accuracy and despatch.

P. & W. also publish a monthly periodical, The Spirit of the Prigrims, "designed to explain, defend, and promote that system of religion which was plunted on this soil by the first settlers of New England; and to cherish all those great and beneficent institutions, which they left,

by the first settlers of New England; and to cherish all those great and beneficent institutions, which they left, as an invaluable legacy to their descendants." For a recommendation of this work, see the Recorder of Feb. 15th, and Missionary Herald for March. Favors in either department of the above business will be received with grateful acknowledgment, and they flat-ter themselves, that by constant personal superintendance and assiduous endeavors, they shall merit and receive a share of patronage. share of patronage.

For testimonials, they would refer to Messrs. Samuel T.

Armstrong, or Crocker & Brewster, with whom, successively, the term of their apprenticeship was served JUST Pullished, and for sale as above. Memoirs inclu-ding Letters and Select Remains, of John Urquhart, late of the University of St. And.ew's. By William Grme, With a Recommendatory Preface, by the Rev. Dr. Chal-mers; and a Likeness. 2vols. price, §1,50.

Private Journal of a Voyage to the Pacific Ocean, and Residence at the Sandwich Islands, in the years 1822, 1823, 1824, and 1825. By C. S. Stewart, late Missionary

at the Sandwich Islands.

Memoirs of the Rev. Pliny Fisk, late Missionary to Palestine. By Alvan Bond, Pastor of the Congregational church in Startridge, Ms. With a Likeness.

Letters to an Anxious Inquirer, designed to relieve the difficulties of a Friend under zerious impressions. By T. Charlton Henry, D. D.

Feb. 29.

DISTRICT OF MASSACHUSETTS,-to wit: DISTRICT OF MASSACHURETTS,—to wit:

District Clerk's Office.

BE it remembered, that on the sixteenth day of Februarry, A. D. 1828, in the fity-second year of the Independence of the Unity D. Status of America, Samuel & Goodrich, of the said Uistrict, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

'A HISTORY OF THE KINGS AND QUEENS OF FRANCE; with Engravings representing them in the Costumes. Translated from the French.'

In conformity to the act of the Congress of the United States, entitled, 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to

States, entitled, 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;' and also to an act entitled 'An act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.' JNC. W. DAVIS, ing historical and other prints.

4w Clerk of the Clerk of the District of Massac

FRANKLIN INSURANCE COMPANY. The Franklin Insurance Company give notice, that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, which is all paid in, and invested according to law; and that they make Insurance against FIRE

n every description of property, and at reduced rates on They also continue to insure on MARINE RISKS, on sums not exceeding Thirty Thousand Dollars on any one risk. Per Order, Joseph Ward, Sec y. Office No. 44, State Street, Boston. copum Aug. 17.

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